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LETTERS

FROM

BROOSA, ASIA MINOR,

BY MRS. E. C. A. SCHNEIDER,

WITH AN

ESSAY

ON THE PROSPECTS OF THE HEATHEN AND OUR DUTIES TO THEM,

BY REV. B. SCHNEIDER,

AND AN INTRODUCTION

BY REV. E. HEINER, A. M.,

*President of the F. B. of M. of the German Reformed Church.*

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"Every prospect pleases  
And only man is vile."

BISHOP HEBER.

"Awake, awake, put on thy strength, O arm of the Lord, awake,  
as in the ancient days, in the generations of old."—ISA. 51, 9,

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1846.

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INTRODUCTION.

At the request of the Board of Foreign Missions of the German Reformed Church, I take up my pen to prepare an Introduction to the Letters from Broosa, by Mrs. Schneider. The Letters are preceded by an Essay from Mr. Schneider, on the prospects of the heathen, and our duty to them. Both the Letters and the Essay are well written. The *Essay*, by Mr. Schneider, will be found to be of a most deeply interesting and affecting character. The picture that he has drawn of the prospects of the heathen, is very, very dark. A mere glance at it, is enough to make indifferent professors turn pale and tremble. How shall they escape, if they neglect their duty to the heathen? I doubt not that the Essay will make deep and salutary impressions upon many minds, and I would respectfully call the attention of the reader of these pages to the clear and scriptural arguments of Mr. S., and to the weighty duties which he points out, as obligatory upon all Christians. The *Letters from Broosa*, by Mrs. Schneider, contain a large amount of interesting and valuable information.—She holds the pen of a ready writer, and is most happy in all her descriptions of persons and places. Mrs. S. is manifestly a lady of fine intellectual accomplishments, as her style of writing is clear, vigorous, and instructive. “I think,” says the Rev. Mr. How, in a letter now before me, to whom more particular reference will be made hereafter, “that a volume of her Letters would be well calculated to awaken a spirit of Missions in the Churches. A Female Association in my church have kept up a

regular correspondence with her ever since she has been in Broosa; many of her letters are deeply interesting and instructive. We are very much attached to both Mr. and Mrs. Schneider, and would be much gratified to see a volume of her Letters when published."

It will be perceived, that certain portions of the Letters are illustrated and embellished by twelve large and beautiful plates, lithographed in the best style, and printed very neatly and handsomely. The publisher has spared neither time nor expense to get out the volume in a manner that cannot well fail to attract and please. May it go forth and circulate widely, both in and out of the German Reformed Church. May it be read by many thousands, and accomplish the end for which it is published:—the dissemination of useful information, and the awakening of the Church to a proper sense of her obligation to the heathen—and there will be thanksgiving and rejoicing among the true friends of the Redeemer.

Mr. Schneider's parents are German, and reside in N. Hanover, Montgomery county, Pennsylvania, where Mr. S. was born and partly educated. At this time he is about thirty-nine years of age. His parents are members of the German Reformed Church, in the faith of which he was trained until about the age of fifteen or sixteen, at which time he left home and was placed under the care of the Rev. James C. How, in the Academy at Norristown, Penn'a, in May, 1823, where he commenced his preparatory course for College. His talent for the acquisition of Language was strikingly manifested in the rapid advancement he made during his preparatory course. It was during his connection with the Académie at Norristown that he became decidedly pious, and united with the Presbyterian church in that

place. In a letter addressed to his beloved preceptor, when in the Seminary at Andover, he thus speaks of his awakening and conversion: "Permit me to allude to a slight circumstance which, I believe, I never mentioned to you before. Perhaps you will remember that, while at Norristown, on a Sabbath afternoon, after the close of the Sunday School, you had a religious conversation with me in Mr. Hamill's piazza. My mind was then exercised on the subject of religion. But there was no definiteness about my feelings. I had no *full, determined purpose* to seek the salvation of my soul.—That interview was blessed to me. In reflecting upon it, I have often thought that half hour was the awful crisis—the turning point—the pivot on which hung suspended my everlasting destiny. If that half hour had been neglected, O, what might have been my condition in eternity! It has often seemed to me, that if nothing had been said to me at that time, I might have been *lost forever*. "Great effects result from little causes." The salvation of the soul often stands connected with very slight circumstances. I mention this to encourage you to improve every opportunity of warning sinners to secure their eternal interests. I delight to reflect on the time I spent at Norristown. It formed a new and most important era in my life. There, I hope, I found an interest in the Savior. And to *you*, dear sir, do I look as the *means* of bringing me home to God. Wherever I may be situated in future life—in whatever clime I may be located, I shall always think of you with the greatest affection."

In the fall of 1826, Mr. Schneider entered Hamilton College, in the State of New York, where he remained about one year; when, owing to some difficulties in the



Board of Trustees, the Institution was closed in the fall of 1827. He then entered Amherst College, where he graduated in 1830, at which time he entered the Theological Seminary at Andover, Mass., where he completed a full course of study during the summer of 1833. In the early part of his course, he thought of laboring in the Church of his fathers, in his native State; but during his residence at Andover, his attention was directed to a foreign field. In a letter to the Rev. Mr. How, dated Andover, January 10th, 1832, he says: "You are probably aware of my intention in regard to the future. If Providence spares my life and health, I hope to spend my days in some foreign land. To this conclusion I have come, after much deliberation and prayer. The particular field I cannot at present specify, nor can I state the time of my departure. Time and circumstances must determine in relation to both. The principal reason for this course is this: I think it will enable me to accomplish more good—not that its immediate effects will be as great, but its ultimate and more remote bearings will probably be more extensive and important.—When I think of the condition of the heathen, and of the success which has attended efforts in their behalf, I long to be in the field. The Lord seems to smile in a wonderful manner on all these exertions, and by so doing, he holds out to us abundant encouragement. To me it seems that the time for the diffusion of Christianity has come. Openings for the entrance of the Gospel are made in every direction. There seems to be a simultaneous movement in every portion of the globe. The voice, "Come and help us," reaches us constantly from different quarters. Missionaries are wanted by scores. In such a state of things, who will not say, "Here am I, send me?" I am indeed deeply sensible of my inade-

quacy to so great a work; still, if my services can be useful, I shall be happy in dedicating them to so noble, and so glorious a cause."

In the summer of 1833, Mr. Schneider was licensed to preach the Gospel, and in the fall of that year, united with the New Castle Presbytery, and was ordained at their stated meeting held in October, at Nottingham, Cecil county, Maryland. I have just had a conversation with a member of the Nottingham congregation—which, at the time of Mr. S.'s ordination, was under the care of the Rev. Dr. Magraw, now supplied by the Rev. Mr. Burrows—who describes the services as exceedingly solemn, and the whole scene as most deeply affecting. There was not a dry eye in all the immense congregation that had assembled on the interesting occasion.—After having, in company with Mrs. Schneider, visited most of the churches in the Presbytery, and aroused their attention to the cause of Missions, they made ready for an early embarkation.

Of Mrs. Schneider's early history, I know but little. She was the daughter of Mr. and Mrs. Abbott, of Framingham, near Boston, Massachusetts, and was liberally educated at Ipswich Female Seminary. I have been informed that she early became pious, and devoted herself to the work of Missions. She is represented as a lady of engaging manners, ardent piety, and fine intellectual accomplishments. Her style of writing is clear, energetic, and instructive.

On Sabbath evening, Dec. 8th, 1833, Mr. Schneider and Mr. Thomas P. Johnson, the former from the Andover Seminary and the latter from the Union Theological Seminary, received their public destination as Missionaries to Broosa, in Asia Minor, in the Chapel of the

Seminary at Andover. The instructions of the Prudential Committee were read by Mr. Anderson, and addresses suited to the occasion were made by the Rev. Dr. Skinner, one of the Professors, and the Rev. Horatio Bardwell, General Agent of the Board for New England.—There were also prayers and singing, as usual, and at the close of the service, the two Missionaries and their wives sung the hymn entitled the Missionary's Farewell.

The instructions given to the Missionaries on this occasion, were of a deeply interesting character. Those who have the Missionary Herald for January, 1834, will find them at length, and if they will turn to them and read them, they will be well paid for a re-perusal. They will there find a geographical view of Asia Minor, and a brief description of the many ancient and populous cities of that beautiful country. The Committee also speak of the Apostolical Mission to Asia Minor—of the present condition of the Seven Churches—of the plan and objects of the present Mission, and of the home of the Missionary. What is said under this last head, I beg leave to transfer from the Herald to these pages :

“You have now come,” say the Committee to the Missionaries, “to the evening preceding the day on which you expect to bid adieu to your native land. The time is, doubtless, one which you have regarded with fond anticipations and many prayers. Do you regret the day, and your solemn vows? Do you wish the steps could be retraced and forgotten, which brought you hither, and that you might remain and occupy one of the shaded and favored bowers in the vineyards of our Zion? Does the field of Missionary labor appear less inviting as you approach it? Nay, we believe the joy of your hearts was never greater than in this moment of your



solemn designation, when you are about to launch forever, as we suppose, from home and native land. And yet not from *home*. The Christian's home is heaven; or rather, it is wherever God would have him live and labor. The post of duty is the Christian's and the Christian Missionary's home. There, and only there, can he dwell with God, his heavenly Father. There only will the Savior dwell with him, and only there will he find the holy Comforter. There are those best friends and kindred, without which earth would be intolerable to him, and heaven would not be heaven.—What other home to be compared to this, where that holy fellowship is enjoyed, ineffably sublime, which makes heaven what it is, and can make a heaven of any part of God's creation! The place, dear brethren, where the Lord your God will dwell with you, the promised land to you, the spot of this earth nearest the pearly gate of the New Jerusalem, through which you are to enter that glorious city, lies far off beyond the waves of the Atlantic, beyond the Ægean, where Apostles preached, and where they triumphed over the powers of darkness and rejoiced in God. There, not here, is your home, your appointed place of sojourn, we trust, till God shall call you to dwellings not made with hands eternal in the heavens."

Messrs. Schneider and Johnston, and their wives, sailed from Boston for Smyrna in the brig Hamilton, captain Snow, on the morning of the 12th of December, 1833, where they arrived in safety about the first of February following. It was at first designed, that the mission at Broosa should be commenced by Messrs. Schneider and Johnston, and their wives, but owing to circumstances which occurred about the time of their

arrival at Constantinople, which was soon after they reached Smyrna, it was deemed best, by themselves and their missionary brethren there, that only one family should proceed to the place at first. Before removing his family to Broosa, Mr. Schneider visited the city, in company with Mr. Goodell, and made some necessary arrangements for residing there.

Broosa is situated in the ancient province of Bythinia, near the western base of the Asiatic Olympus, and was the capitol of the Turkish Empire for one hundred and thirty years before the taking of Constantinople. It is now described as one of the most beautiful cities in Turkey, containing a large Moslem population, about 6000 Greeks, as many Armenians, three synagogues of Jews, and a few papists—in all about 80,000 inhabitants. The place was first visited by Mr. Goodell, in May, 1832. The distance from Constantinople is about eighty miles.

In the Missionary Herald for March, 1835, we find a letter from Mr. Schneider, dated at Broosa, August 5th, 1834, in which he gives an interesting account of the commencement of his labors in that city, and from which I propose to make a brief extract.

“My last letter, which informed you of my first visit to this place and the reception the people gave us, stated my intention of removing hither as soon as possible.—We arrived on the 15th of July.

“When we were here before, we found appearances highly favorable. The people were very friendly and seemed pleased in prospect of having one of our number in the midst of them. The door seemed to be wide open. After our departure, however, the priests began to excite opposition; so that, on our return, we found

the state of things materially changed. Though we had partly engaged a house, we were fearful of not succeeding in securing it; for we ascertained that the Greek bishop had commanded his people not to furnish us a house until he had written to the patriarch at Constantinople about it, at the same time threatening to use his influence with him to interpose his authority. But the owner of the house, being a man considerably enlightened, would not be deterred by the menace of the bishop. "The house was his, and he would dispose of it as he saw fit. If any one wished for it, he would give him the use of it at his own pleasure." In a few days after our arrival, he came to complete the contract, much to our relief. Thus have we been permitted to settle down quietly under our own vine and fig tree, grateful that we have a shelter, remembering that our Savior "had not where to lay his head."

After noticing the commencement of a school, which in two weeks numbered seventy children, and the general favor with which it met on the part of the people, and the determined opposition of the inimical priests, Mr. S. thus concludes his letter: "We are very glad to have reached our destined home at length. After wandering about from place to place for nearly a year, it is very pleasant to have a spot which we can call our own. Though we are alone, we are happy—quite happy—in our situation. Opposition in our work we expect; but the more the people are opposed to the truth, as it is in Jesus, the more do they need our labors and our prayers. Our desire is that we may be faithful. May the Lord give us wisdom from above to direct us in all our ways and duties. Our health and spirits are very good."

From that day to this, Mr. and Mrs. S. have been faithfully and successfully engaged in the prosecution of the work committed to their hands. They have met with bitter persecution, from time to time, and on several occasions it was feared they would be driven from their field of labor ; but thus far they have been enabled by God's grace to triumph over all opposition, and to see the work of the Lord prospering in their hands. They still fill their places at Broosa, and are zealous and untiring in their efforts to enlighten the ignorant and build up the interests of Christ's kingdom in and about that place ; and the Great Head of the Church is evidently crowning with encouraging success, their exertions to do good to the souls of men perishing for lack of vision.— At this time, the whole Turkish Empire in Western Asia seems to be tottering, and the way appears to be rapidly preparing for the complete overthrow of the Mohammedan power, and for the re-establishment of the Kingdom of Peace throughout the whole of that extended and interesting country. God grant that the day may be near for the permanent and final triumph of the kingdom of light over the kingdom of darkness.

The Mission to the Armenians, in Western Asia, at Constantinople, Smyrna, Broosa, Trebizond and Erzeroum, embraces five stations, eighteen missionaries, sixteen female assistants, and twelve native helpers—in all, forty-six. At Broosa, Mr. and Mrs. S. are assisted in their work by Mr. and Mrs. Ladd.

The *printing* executed at Smyrna during the year 1844, in Armenian, Armeno-turkish and Bulgarian, is stated to be equal to 3,642,000 pages 12mo. The printing for the Armenians amounted to 39,000 copies, and 4,155, 200 pages. The total from the beginning in the language



of the country, is 73,233,160 pages. The *press* in Asia Minor, and indeed throughout the vast foreign field, is made to contribute most largely to the successful prosecution of the great missionary work. Bibles and religious books and tracts have been translated into more than 150 languages and dialects, and hundreds of millions of pages are annually printed and circulated among the many millions of those who know not God and Jesus Christ whom he hath sent. Who can estimate the good that is being accomplished at home and abroad by means of the *press*?

In the *Missionary Herald* for March of the present year, the reader will find a very interesting account of the progress of the work among the Armenians in Turkey, though nothing very special from Broosa. A letter from Mr. Dwight, dated Constantinople, December 6th, 1845, informs us of his recent visit to Ada Bazar, from which Mr. Schneider was so unceremoniously driven away last summer. Mr. Dwight took with him a letter from the Grand Vizier at Constantinople to the Governor of Ada Bazar. The same parties who drove Mr. S. away showed a disposition to treat Mr. D. in the same manner; but when he produced his letter from head quarters, they broke up their cabal in confusion, and the Governor made many apologies for having allowed himself to be their tool in the persecution of Br. Schneider. It is probable that all parties will be more cautious, hereafter, how they interfere violently with our brethren, while in the peaceful prosecution of their work. The reformation among the Armenians is evidently spreading more and more in all parts of the Turkish empire. The last accounts indicate very clearly, that the evangelical portion of the people are just

ready to come out in form, as they have already in fact, from the corrupt mass of the national Church. At Constantinople the missionaries are straitened for room to receive the increasing numbers who attend their preaching, and ask earnestly for aid in erecting a spacious chapel. If the American Board aid them, it may not be long before our brethren at Broosa may make a similar request; and if so, it is to be hoped that the German Reformed churches in this country will be ready to help in erecting a Reformed Armenian chapel in that city.

Such is the encouraging state of things in regard to the Broosa and other Missions in Asia Minor. We should feel grateful to God for what he has wrought, and is now doing, in that interesting country where the "seven churches" were planted, and where Apostles once prayed and labored. How great the encouragements he presents to us for the faithful and untiring prosecution of the work so auspiciously begun! It is the duty, yea the *privilege* of the German Reformed Church to give the Broosa mission an efficient support. She should feel happy in the thought that God has permitted her to co-operate with him in giving the pure Gospel to those Churches which once enjoyed his light and salvation, but are now corrupt and fallen. How strange the workings of Providence! How delightfully pleasant to trace the operations of his hand, and the displays of his wisdom and goodness! Some twelve years ago, an interesting and pious youth of German Reformed parentage, of good native talent and liberal education, was moved by the Holy Ghost to resolve on a foreign mission. In a short time he pitches his tent at Broosa, once the capitol of the whole Turkish empire, and commences the work of reformation among the people. At that

time the German Reformed Church had no serious thought of engaging in Foreign Missions. In a few years, however, her attention is directed to the subject, and in September, 1838, at the meeting of her Synod in the city of Lancaster, she forms a Foreign Missionary Society, and, soon after, agrees to co-operate with the American Board in the work of Missions. For a year or two her funds were appropriated to no specific Mission; and then the question arose, what particular Mission shall receive the aid of our Church? There was but one answer to the inquiry:—If Br. Schneider, who is “bone of our bone and flesh of our flesh,” can be transferred from the Presbyterian to the German Reformed Church, our funds shall go to the support of the Mission at Broosa. Immediately a correspondence was commenced between our Foreign Board and the New Castle Presbytery, with which Mr. Schneider was connected and from which he received his support, on the subject of the transfer, the result of which was, that in 1842, Mr. S. was formally transferred to our Church, with his own consent, and at our earnest solicitation.—The Presbytery were loath to part with their beloved Missionary. They had solemnly ordained him to the work of the ministry, with a view of sending him to a foreign field. They had become most deeply interested in him, as he passed from congregation to congregation within their bounds, and addressed the people on the subject of his Mission. The whole Presbytery loved him, and were happy to have one so much beloved by all their churches, to whom they might give their free and hearty support. To part with such a man as Benjamin Schneider, required a struggle. “But,” said the Presbytery, after having duly and prayerfully considered the whole subject, “if it will be for the interest of Christ’s

Kingdom, and if, by the proposed transfer, the German Church is likely to become more deeply interested in the cause of Foreign Missions, we are willing that it shall be made." Mr. Schneider himself was not at first willing to change his ecclesiastical connection. He loved the Presbytery as ardently and sincerely as they loved him, and for some time he was not certain that the transfer ought to take place. But, on more mature deliberation, and after having again and again invoked the Holy Spirit to direct him in the path of duty, he made up his mind to ask for his dismissal from Presbytery, and come back to the Church of his fathers.—The request was granted, the transfer took place, and since 1842, Mr. S. has been a member of our Synod, and has received the support of the Church. Thus has God, in his Providence, brought back to us one of our own sons, whom He has called to labor in the foreign field, and now presents him to us, and asks us to sustain him in his work. And can we, dare we refuse? Thus far the aid we have rendered has been inadequate to the support of the Mission. This state of things should not long exist. Let the churches every where awake, and pray, and give, and labor for the continued success of the Broosa Mission. God grant that it may be so.

Having said thus much concerning the Broosa Mission, and those connected with it, I shall now proceed to take a much more general view of Missionary operations throughout the world, and to show that the Church is under the most solemn and weighty obligation to preach the Gospel in all the earth.

It is the purpose of God that the Gospel of his Son shall be preached among all nations, and that Jews and Gentiles shall be visited with his great salvation. This



purpose is clearly and beautifully expressed in many places in the Old Testament Scriptures. The Lord's prophets, men who spake and wrote as they were moved by the Holy Ghost, declared that the time would come when the whole earth should hear the Gospel, and be filled with righteousness and peace. A few prophecies, evidently referring to Christ and the spread of his Gospel in the world, may be quoted to prove the certainty of this event.

The *Psalmist* says, "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In the prophecies of *Isaiah* we find the following beautiful passages touching this event: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted among the hills, and all nations shall flow unto-it. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it. He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth



in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

In the prophet *Malachi* we read, that "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Gentiles, saith the Lord of Hosts."

The writings of the Prophets abound with such predictions as these, which are too numerous to be quoted. The whole spirit of the prophecies breathes the assurance that the entire world shall hear of the way of salvation; and as this has never yet taken place, though many centuries have passed away since God's prophets lived and wrote, these promises are still depended on as the ground of hope that the glorious Gospel of the blessed Savior shall yet be universally received by all the nations of the earth.

The *Church* is the grand agency by which God will accomplish the fulfilment of these predictions, and usher in "the latter day glory." To her belongs the high honor of spreading abroad among all nations the light, and truth, and glory of the Gospel of Jesus

Christ. This is truly an important and blessed work, and the Church should *know* and *feel* that it is such, so that she might be constrained to put forth strenuous and untiring efforts to accomplish it.

I now propose to direct the attention of the reader to the *obligation* and *encouragement* of the Christian Church to send the Gospel to the heathen, and to be actively engaged in the conversion of the entire world to God.

*The Lord Jesus Christ, by his command to the first preachers of Christianity, has made it obligatory upon his Church to preach the Gospel in all the earth.* After he had finished his ministry and made the atonement, the Redeemer commanded his Apostles to preach the Gospel to all men every where, commencing at Jerusalem. This plain and pointed direction to the Apostles is given in the following words by the Evangelist: "All power is given unto me in heaven and in earth; Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And to prevent the mistake that would confine this duty to those whom he addressed, the Savior added: "And lo, I am with you always, even unto the end of the world." The two other Evangelists, who give the same account in substance, express it in terms equally universal. According to *Mark*, the command was, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." *Luke* records that the Lord said, "That repentance and remission of sins should be

preached among all nations beginning at Jerusalem." In his history of the Acts of the Apostles, the same writer expresses it, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of me, both in Jerusalem, and in Samaria, and unto the uttermost parts of the earth."

The Savior's great command to preach the Gospel is very broad. It comprises all nations, includes the entire world, and extends to *every creature*. Such is the length and breadth of the Master's great commission to his disciples. They fulfilled their part of it, and upon their successors devolves the duty of accomplishing it fully. Upon the Church still rests a large share of the high and weighty obligation of preaching the Gospel in all the world.

The *example* of Jesus Christ, touching the spread of the Gospel among men, directs us in the way of duty and shows us the obligation under which we rest to give the Gospel to the destitute. When the Redeemer was in the world he was actively engaged in doing the work which his Father had given him to do. This work consisted, not only in his dying to make an atonement for sin, but in his revealing more clearly and fully the character and will of God, and in his instructing the people in the way of salvation. The nature of his instructions and the manner in which he delivered them, filled all who heard him with astonishment, and even his enemies bore this testimony concerning him, that "never man spake like him." He came down from heaven to earth on an errand of mercy, and performed the work of a faithful and untiring missionary. The labors of his life were love. He went about doing



good. For more than three years he was engaged in self-denying missionary effort. He went from city to city, and from place to place, delivering his sublime and heavenly instructions to the people and making known to them the truth. Thousands flocked to hear this great missionary, who had come down from heaven to teach men how they could be saved, and then to die for their sins. Great multitudes were attracted to the sea shore, to the mountain top, and many other places, to see and hear the Savior, and to listen to the blessed Gospel of the Son of God. His great object was to enlighten the ignorant and to save men from the darkness and wretchedness of sin. To accomplish this benevolent design he came all the way from heaven, took upon himself our nature, traversed with wearied step the countries of Judea and Galilee, preached the Gospel wherever he went to the thousands that waited on his ministry, and after he had finished this part of his work, offered himself a sacrifice upon the cross for the sins of the world. Do we not see, in the *example* of the *Master*, the duty of the Church to send the Gospel to the heathen? If he gave himself up to the work of a self-denying and laborious missionary, surely his disciples are bound to do likewise. Upon them now rests the weighty obligation to give the Bread of Life to the famishing millions of the human family.

The duty of the Christian Church, to give the Gospel to the heathen, will also appear when we look at the *example of the Apostles and other primitive preachers*.

Before the Redeemer's ascension he commanded his Apostles, as we have already seen, to go and teach all nations. On the day of Pentecost they received the Holy Ghost, the promised Comforter, who was to lead

them into all truth. Though unlearned men, for the most part, they went forth to change the religion of nations and to convert the world to God. The thick moral darkness which had covered the earth for ages, began gradually to give place to the light of the glorious Gospel which they proclaimed. The throne of heathen superstition gave way, temples were shut, altars were demolished, and there was a most glorious triumph of light over darkness, of Christ over Satan. Soon after the ascension of our blessed Savior, the Gospel was preached in Judea, Samaria, Galilee, Phenicia, Syria, Asia Minor, Proconsular Asia, Macedonia, Greece, and some parts of Africa, with great success; and not long after this, the cross was planted in imperial Rome, and its blood-stained banner waved over the home of the Cesars. The proud and puissant mistress of the world was, at a very early day, visited by the self-denying missionaries of Jesus, who preached to her numerous inhabitants the way of salvation—nay more, there is reason to believe that within thirty years after the first promulgation of the Gospel at Jerusalem, Churches were also planted in Scythia, Persia, Spain, France and Britian, as well as in Arabia, and the islands of the Mediterranean. The spirit of the primitive Church was indeed a spirit of missions. With this fact every one, who has ever read the Acts of the Apostles, and Saint Paul's Epistles to the Churches, must be familiar.

It is evident, therefore, that the first Christians understood the command of the Savior to be binding in its literal sense upon them as his disciples, and that, during the first age of Christianity, it was in a good degree fulfilled with respect to the nations of the known world. And if the primitive preachers felt themselves to be

under solemn obligation to be actively and perseveringly engaged in evangelizing the heathen, surely we ought also to feel ourselves bound to give the Gospel to the pagan world, and thus imitate the example of the Apostles, and obey the great command of the blessed Master. It is by the agency of the *Church* that the Gospel is to be made known throughout the world. And "this is to be effected, not merely by the circulation of the Scriptures, but by the preaching of the truth; by persuading men to receive it; by teaching them its nature and necessity; by following the example of the Savior and the Apostles acting under his direction, who not only devoted themselves to the proclamation of the word, but addressed the most urgent appeals to men to take heed to it." It is the duty of the Church now, as well as in Apostolic times, to give the word of life and a preached gospel to a perishing and dying world. And oh, that the whole Church might soon be brought to understand this great duty in such a way, as that the cause of Missions would receive a new and powerful impulse, and the heathen world sing and shout for joy.

The Church will find a strong incentive to an earnest and untiring prosecution of the work of Missions, when she contemplates aright, the *present moral condition of the heathen world*.

Since the Gospel was first preached at Jerusalem, eighteen hundred centuries have passed away, and yet the greater part of the earth is without a knowledge of the way of salvation. The Church seems to have forgotten her great commission of giving the Gospel to all the world. She has most sadly neglected her duty, and

the consequence is seen in the present wretched condition of three-fourths of the population of the globe. "It is a matter of great astonishment that, after the lapse of so many centuries, such gross darkness should cover so large a portion of the earth; and it is a matter of still greater astonishment to know, that within one century after the ascension of Christ, not only most of those portions of the earth which are now enlightened, had heard the Gospel, but that some of those which are now sunk in the deepest ignorance and the most gross idolatry, were the seats of large and flourishing Churches." Whilst this is an astonishing fact, it is at the same time a very humiliating one. The primitive missionary spirit was checked by the corruptions and divisions which prevailed for centuries, and upon the Church rested a long, dark, and heavy night. This deplorable state of things was occasioned, in a great measure, by the heresy and apostacy of those who professed the name of Jesus. It was this that blotted out the very name of Christianity in Africa, and in other places, where flourishing Churches had been planted by the first preachers of the cross.

But let us look at the present moral condition of the heathen world. Taking into view the entire world,

The Protestant population is . . . . . 65 millions.

The Roman Catholic . . . . . 125 "

The Greek Church . . . . . 40 "

Making a total of 230 millions who have, nominally, the Gospel. Whilst there are of

Mohammedans . . . . . 140 millions.

Pagans . . . . . 480 "

Making the entire population of the world 850 millions, 620 millions of whom have never yet heard the Gospel.



The moral condition of these many millions of human beings is wretched and deplorable in the extreme. *The Heathen are spiritually blind and ignorant.* More than twenty millions of our fellow men go down to their graves every year, unblest with the light and salvation of the word of God. Without the Bible—that holy and blessed Book—Heaven’s best gift to fallen man—they know not God. They are ignorant of his existence, character and will. They are ignorant of the Savior and of his redeeming work. They are ignorant of the Holy Spirit, and of his enlightening, quickening, converting, sanctifying, comforting and saving influences. They are ignorant of the immortality of the soul, and of their future and eternal destiny. They do not even certainly know whether they shall have an existence beyond the grave. And oh, how dark the prospect of the poor heathen for another world ! On this subject Mr. Schneider has written with much clearness and effect, and I beg the reader to consider well what is said in the *Essay*, concerning the prospects of the Pagan nations. What they now are, they will remain, unless the Church carries to them the Gospel and lifts up in their midst the banner of the cross. Let her give them the Missionary and the Bible, and light from Heaven will soon break in upon their souls, and the clouds of darkness and death will speedily disappear. Oh, that the Sun of righteousness would soon shine upon the long, dark night of heathenism, and cause the thick clouds of worse than Egyptian darkness to vanish forever !

These six hundred and twenty millions of our fellow men are in a *most debased and polluted state.* They are idolaters, given up to work all manner of unclean-

ness with greediness. They change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, and even dishonor their own bodies between themselves, being given up to vile affections. They do those things which are not convenient, and plunge into all manner of irregularities. "The idolatrous system of most heathen nations necessarily produces all kinds of impurity. How can it be otherwise, when the highest objects of their worship are adulterers, fornicators and prostitutes of the most infamous kind." To learn something of heathen corruptions and abominations, we need but read the first Chapter of St. Paul's Epistle to the Romans, and yet Christians, who have travelled through Pagan countries, inform us, that dark and awful as this description is, it nevertheless falls far short of the reality. But send these poor, polluted creatures the Gospel, by which they will become enlightened, and they will mortify their members which are upon the earth, and in the blood of the Lamb and through the Spirit's influence, they will be washed from their uncleanness and made meet to serve and enjoy the true and living God. Such were the effects produced by a preached Gospel in the Apostolic day, and such are still the effects wherever the Savior becomes known. The preaching of the cross proves the power of God unto the salvation of those even who are most sinful and debased.

The Heathen are UNFEELING and CRUEL, as well as ignorant and polluted. To establish the truth of this proposition, I need but again refer the reader to the first Chapter of Romans, and to the testimony of those who have travelled or lived for years in Pagan lands, and

who are therefore properly qualified to communicate correct information on the subject of heathen cruelties. From *Mr. Buchanan's Travels*, and reports of Missionaries in foreign lands, much interesting information can be gained, touching the present awful state of the heathen world. That Pagans are inhuman, past feeling, and dreadfully cruel in their conduct, will appear from the following statements—statements made by those who were eye witnesses to the horrid scenes described.

At the town of Juggernaut, in Northern India, during the celebration of their annual festivals, great numbers of Hindoo pilgrims are sacrificed. As the stupendous fabric on which the god of wood is placed, moves along, one, and another, and another, throw themselves beneath its wheels, and are instantly crushed to death. Juggernaut is said to *smile* when the libation of blood is made. When a pilgrim announces his intention of sacrificing himself to please and honor his god, the multitude open the way, and send forth a voice like a great thunder. They raise a deafening shout of joy to the god, and when the mighty wheels have passed over the body of the victim, they throw pieces of money on it in approbation of the deed. These solemnities, horrid as they are, continue for many days. Such, in part, is the worship of the Brahmins of Hindostan, in its sublimest degree.

Near the town of Juggernaut is the place of skulls, where the numberless dead are thrown; and some, too, are carried there to die, and to be devoured by dogs and vultures. Around this place of death, distressing scenes may always be witnessed. An affecting incident, stated by a Christian traveller, I will here relate. As he drew near to this place of skulls one morning, he beheld a

poor woman dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing them. The gentleman asked them where was their home. They replied they had no home but where their mother was. And she, poor woman, was lying before them in the last agonies of death, surrounded by skulls and beasts of prey. Oh! there is no pity at Juggernaut, no mercy, no tenderness of heart in those who worship in this valley of death, which may be most fitly compared to the valley of Hinnom. Oh Thou who hast promised that the fulness of the Gentiles shall be brought in, and that the dark and cruel places of the earth shall be visited with thy great salvation, have mercy on the unfeeling millions of India, and soon supply them with the tender and blessed Gospel of thy dear Son.

There is another rite of Hindoo superstition which I will notice in this place; I mean the *female sacrifice*. Some years since the number of women who were burned alive on the funeral pile of their husbands, within thirty miles round Calcutta, in the space of six months, was one hundred and sixteen. According to another account which I have seen, the number of women sacrificed in this way during one year, within thirty miles round Calcutta, was two hundred and seventy-six. This will give the reader some idea of the number of those who perish annually in this most shocking manner in India. And that some idea may be formed of the atrocious circumstances which sometimes attend these sacrifices, I will state what passed under the eye of a distinguished Christian traveller, whilst in India some years since. A Koolin Brahmin, who lived about three miles from Calcutta, died at the advanced age of ninety-



two. He had twelve wives,\* and three of them were burned alive with his dead body. Of these three, one was a venerable lady, having white locks, who had been long known in the neighborhood. Not being able to walk, she was carried in a palanquin to the place of burning, and was there placed by the Brahmins on the funeral pile. The two other ladies were younger; one of them of a very pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the other two wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile with unaverted face. The pile suddenly blazed, for it was covered with combustibles, and this human sacrifice was completed amidst the din of drums and cymbals, and the shouts of Brahmins.

The following dreadful account of heathen cruelty I found in a religious newspaper not long since. The Rev. Richard Knill, a zealous Agent of the London Missionary Society, at a meeting at Leeds, some time ago, gave a thrilling and startling account of a superstition which has lately been discovered to prevail in a part of the Madras Presidency, India, where the farmers are in the habit of fattening and killing boys, and eating their flesh from the bones whilst they are yet alive, and sending a piece of their flesh to each of their fields or plantations, that the blood may be squeezed out of it on the soil, before the child dies—this being done with the view of making the soil more fertile. Twenty-five boys, amongst the finest that could be found, were discovered

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\*A Koolin Brahmin is allowed to have as many wives as he pleases, on account of his supposed purity. Some have over a hundred.

by the British soldiery in one place, under the care of the priests, fattening for slaughter; and in another place fifteen were found. They were, of course, rescued, and put under the care of the Collector, and it was believed the missionaries would take charge of the poor children, and bring them up in the Christian religion.

Other shocking enormities and dreadful cruelties practiced in India and other parts of the heathen world might here be noticed; such as mothers strangling or drowning their own offspring; parents selling, for the most trifling sum, their own children to the slave traders of distant lands, and men eating and devouring each other like ferocious beasts, but we forbear. For our purpose, sufficient has been said to show that the dark places of the earth are full of the habitations of cruelty, and that man without the Gospel is almost sunk to a level with the brute creation. Nothing but the Gospel can dissipate this worse than Egyptian darkness, and change this terrible ferocity and cruelty into the mildness and gentleness of the lamb. Oh God! have mercy, and delay not in shedding abroad upon the nations sitting in the region and shadow of death, the light, and beauty, and glory of thy blessed word. Suffer not, we beseech Thee, so many millions of our fellow men to die every year without even the knowledge of the Savior's name. Crown with great success the efforts thy people are making to enlighten, convert, and save the world.

Now, if what I have just stated in regard to the moral condition of more than six hundred millions of the human race, be correct, and I presume that no one will question its correctness, then it must be apparent to every one who reads these pages, that it is the solemn

duty of those who enjoy the illumination and blessings of the Gospel, to send Bibles and Missionaries to every part of the heathen world. Some twenty millions go down to their graves every year in the awful state of ignorance and wretchedness just described. And the Church, oh yes, the *Church* has slept, and while she slept, unnumbered myriads passed away from the theatre of life, to stand before God in judgment. This is a solemn truth and one which Christ's professing people every where should lay deeply to heart. It is time they bestir themselves, and engage in the missionary work in good earnest, carrying it on vigorously until the ushering in of the millennial day. This is their duty, and they should know and feel it to be such.

The obligation of the Church, in her missionary capacity, will also appear by taking into consideration the *small number of those who are in any way engaged in evangelizing the heathen*. "The harvest is truly great, but the laborers are few."

If you take the map of the world and spread it out before you, you will observe that there are but two principal points of light, the United States in one hemisphere, and Great Britain, with a few neighboring countries, in the other. The other portions of the earth are either measurably or entirely dark; some of them indeed are covered with the blackness of moral darkness. And of the two hundred and thirty millions who live in nominally Christian countries, it is believed that not more than four millions, connected with the evangelical Churches, are favorable to the work; and those who, by pecuniary contributions and other actual efforts, are really engaged in the work, fall below that amount.

And here let me direct the attention of the reader for a moment to the different missionary fields, to their population, and to the number of missionaries laboring in them. For the statistical information I am about to communicate, I am chiefly indebted to various missionary publications. I have been at great pains to collect the latest and most correct statistical information, with the hope that it might interest and benefit the reader of these pages. It is surely of some importance, in order to a right comprehension of the subject, to have a general view at least, of the whole missionary work. By such a view the Church will see more clearly, I trust, the necessity of more vigorous and persevering effort in sending the Gospel to the heathen.

<i>Fields of labor.</i>	<i>Population.</i>	<i>Missionaries.</i>
West Africa, }	110,000,000	46
South Africa, }		141
East Africa, }		3
African Islands, }		2—192
Countries near the Mediterranean, }	60,000,000	50— 50
Western India, }	120,000,000	30
Southern India, }		85
Northern India, }		105—220
Ceylon,	1,500,000	40
Siberia,	3,500,000	5
Burmah,	12,000,000	20
Siam,	2,000,000	7
Malayan Peninsula,	————	6
China,*	150,000,000	20— 98
Carried forward,		560

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\* According to the Chinese own statistics, their population is not less than *three hundred and sixty millions*. Some



	<i>Population.</i>	<i>Missionaries.</i>
	Brought forward,	560
Indian Archipelago, }	25,000,000	10
Australia, }		20— 30
Southern Pacific,	—————	45
Northern Pacific,	200,000	55—100
West Indies,	3,000,000	270
North Amer. Indians,	2,000,000	50
Greenland,	8,000	22
Labrador,	—————	25
South America,	13,000,000	15—382
		<hr/> 1072

From this statement, we learn that there is one Christian teacher to about six hundred thousand heathen, which is about equal to the supply the United States would have, if provided with thirty ministers of the Gospel.

In looking at the unevangelized part of the human family in larger masses, it will be seen that Europe has 20 Missionaries; Continental Asia 308; Ceylon, Indian Archipelago and Australia 70; Polynesia or the Pacific Islands 100; Africa and African Islands 192; America, including the West Indies, Greenland and Labrador 382—in all 1072. At this time, there may be eleven hundred ordained Missionaries in the Foreign field; but

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Christian travellers and writers have fixed it at three hundred millions, and others again at one hundred and fifty millions. This is the lowest estimate I have ever seen of the population of China; and to this immense number of souls there are but twenty missionaries, which is about equal to the supply the United States would have, if provided with two ministers of the Gospel.

how inadequate is this number to supply more than six hundred millions of souls with a preached Gospel! This great moral harvest is ripe and ready for the sickle, but how few the laborers to gather it in! And in view of these plain and striking facts, is it not clearly manifest that the Church should at once awake to a proper sense of her high obligation to Christ, and send Bibles and Missionaries to the many millions of heathen who are perishing for lack of knowledge?

It may be shown, too, that the Redeemer's friends should feel constrained to be actively and perseveringly engaged in the missionary work, and that they have great encouragement to be thus engaged, from the fact that *a good beginning has already been made—that a foundation, firm as the Rock of Ages, and broad as seas and earth, has been laid; and that the Savior stands pledged to be with his Church, in her missionary capacity especially, even unto the end of the world.* To build on this broad and deep foundation should now be the great desire of God's people in every place and of every name.

It has not been long since the business of Foreign Missions was entered upon by Protestants, systematically, and with the extended views and fixed plans which characterize the purpose of Christians in our day. But what countries and denominations are most active in this noble enterprize, and what are they doing to hasten the fulfilment of those prophecies to which the attention of the reader has been called in these pages? Let the following statistics give the answer.

The tables here given contain a synoptical view of the missions sustained by different denominations of

Christians, both in Europe and in this country. They have been prepared with care, and may be regarded, in the main, as a reasonable approximation to the truth. Entire accuracy, for the present at least, is impracticable.

In explanation of the Tables, it should be borne in mind that only ministers of the Gospel are called missionaries; physicians, catechists, teachers, &c., are classed as assistant missionaries. Females, whether married or unmarried, are not included in the enumeration.

#### EUROPEAN MISSIONS.

The following table exhibits a general view of the missions sustained by different Protestant denominations in Europe. It will be seen, that the missions of the United Brethren, or Moravians, in Greenland and Labrador, and among the North American Indians, are omitted in the first table. According to a synopsis lately published in the United Brethren's Missionary Intelligencer, they had 4 stations in Greenland, 4 in Labrador, and 3 in North America. Several small German Missions are also omitted, amounting in all to some 6 stations and 10 Missionaries. The Society for the propagation of the Gospel in Foreign Parts, has 40 Missionaries in the West Indies, 50 in New South Wales, 6 in New Zealand, and 4 at the Cape of Good Hope. Some of these, however, ought to be put down, perhaps, as *Colonial Missionaries*, like the large number of ministers sustained, in whole or in part, by this Society, in British North America.

Names of Countries and Societies.	Stations.	Missionaries.	Assist. Miss'rs.	Native Ass'ts.	Communicants	Scholars.
<i>West Indies.</i>						
Baptist Missionary Society,.....	122	38	—	104	34,806	7,300
Church " " .....	7	7	7	4	533	1,248
London " " .....	30	24	14	16	3,775	2,655
Wesleyan " " .....	50	87	—	*	54,661	6,700
United Brethren,.....	33	114	—	*	13,877	*
<i>West Africa.</i>						
Baptist Missionary Society,.....	3	5	—	2	16	105
Church " " .....	14	12	8	35	1,275	5,475
German Mission,.....	1	3	—	—	—	—
Wesleyan Missionary Society,.....	11	16	*	*	3,594	2,104
<i>East Africa.</i>						
Church Missionary Society,.....	1	3	—	—	—	—
<i>South Africa.</i>						
Baptist Missionary Society,.....	2	1	—	1	65	70
French Protestant Missions,.....	8	10	4	2	230	1,000
Glasgow Missionary Society,.....	7	9	1	10	*	*
London Missionary Society,.....	27	40	7	2	2,120	2,644
Wesleyan " " .....	36	32	—	—	2,499	3,331
United Brethren,.....	10	23	—	—	*	*
<i>African Islands.</i>						
London Missionary Society,.....	1	2	—	—	—	—
<i>Countries near the Mediterranean.</i>						
Church Missionary Society,.....	3	6	1	10	—	804
London " " .....	1	1	—	—	—	—
<i>India and Ceylon.</i>						
Baptist Missionary Society,.....	57	35	—	86	1,350	2,612
Baptist (General) Missions,.....	9	6	—	13	—	—
Church Missionary Society,.....	42	67	15	645	2,234	12,687
Gospel Propagation Society,.....	29	40	10	122	*	*
London Missionary Society,.....	20	50	4	314	544	6,903
Wesleyan " " .....	21	18	13	20	1,309	6,186
Free Church of Scotland,.....	5	13	—	*	—	1,072
German Missions,.....	7	17	—	9	*	1,050
Irish Presbyterian Missions,.....	1	5	—	—	—	—
<i>Farther India.</i>						
Baptist Missionary Society,.....	2	2	—	—	—	—
London " " .....	5	8	4	—	41	118
<i>Polynesia.</i>						
Church Missionary Society,.....	19	12	22	321	1,822	16,246
London " " .....	45	39	5	47	3,696	7,866
Wesleyan " " .....	25	29	—	*	11,076	11,171
<i>American Indians.</i>						
Church Missionary Society,.....	6	3	4	—	451	762
	659	774	119	1,763	139,974	99,297

\* Returns not given or imperfect.

The foregoing table shows the fields of labor occupied by the various Missionary Societies of Europe, with the exception of a few small Moravian and German Missionaries, and those of the Society for the Propagation of the Gospel in Foreign-Parts, in New South Wales and at the Cape of Good Hope. It will be observed, that by far the greater part of what is done in Europe for Foreign Missions, is done by the Christians of Great Britain.

In the following table, which contains a clear, and as precise a statement as possible, of the operations and success of each one of the European Missionary Societies among the heathen, from the date of their organization to the present time, I have included the few Missions omitted in the first table, so as to make the general estimate as correct as possible. It can be perceived, at a glance, what the respective Societies in Europe have done, and are now doing, for the heathen.



Societies.	When Organized	Stations	Missionaries.	Assist. Miss'rs.	Native Assist's.	Communicants.	Scholars.
London Missionary Society,.....	1795	128	164	38	332	8,176	20,990
Baptist Missionary Society,.....	1792	186	81	—	193	36,237	10,087
Church Missionary Society,.....	1800	92	110	39	1,000	6,351	37,222
Wesleyan Methodist Miss'ry Society,	1817	142	182	13	314	70,555	29,109
†United Brethren or Moravians,.....	1732	54	149	—	—	17,877	—
General Baptist Society,.....	1816	9	6	—	13	—	—
Gospel Propagation Society,.....	1647	40	100	30	300	—	—
Free Church of Scotland Missions,..	—	5	13	—	—	—	1,000
Glasgow Missionary Society,.....	1796	7	9	1	10	—	—
German Missions,.....	—	10	*20	—	9	—	1,072
Irish Presbyterian Missions,.....	—	1	5	—	—	—	—
French Protestant Missions,.....	1823	8	10	4	2	—	—
		682	849	125	1,973	139,390	100,480

†From a table of the Moravian Missions, which I have just seen, it would appear that they have at this time about 70 foreign stations, 300 Missionaries and teachers, (including *females*,) upwards of 55,000 “converts,” and about 22,000 communicants. The number of communicants may be distributed as follows: In the Danish West India Islands 4,500; in the British West India Islands 12,500; in Surinam 1,500; South Africa 1,650; in Greenland 1,000; in Labrador 600; among the Cherokee and Delaware Indians 150.

\*The German Societies have doubtless a much greater number of Missionaries in their employ in the foreign field than is here given; but it is impossible to ascertain, at this time, the precise number. Besides, it should be recollected that some of the English Societies have in their employ a large number of distinguished German Missionaries.

## AMERICAN MISSIONS.

The following table presents a comprehensive view of the various Missions sustained by the Churches in the United States.

Names of Countries & Societies.	Stations.	Missionaries.	Assist. Misses.	Native Ass'ts.	Communicants	Scholars.	Locations.
<i>Indian Tribes.</i>							
Am. Board F. Mis.*	27	24	11	4	786	824	Choct., Oregon, Sioux, &c.
Baptist Board, .....	14	10	3	7	1,454	100	Shawnees, Cherokees, Choct.
Episcopal Board, ...	1	1	—	—	98	—	Oncidas.
Presbyterian, .....	3	4	4	—	20	100	Iowas, Creeks, Ottawas.
Methodist Mis. So'ty,	—	15	—	—	4,341	—	{ Oregon, Choctaws.
<i>Africa.</i>							{ Cherokees, &c.
Am. Board For. Mis.	5	5	2	—	—	60	Zulus in S. A., W. Africa.
Baptist, .....	2	3	1	1	—	90	Bassas.
Episcopal, .....	6	4	—	5	28	157	Cape Palmas, & vicinity.
Presbyterian, .....	3	4	1	—	32	100	Kroos, Monrovia, Sinoc.
Methodist, .....	—	20	—	—	—	900	Liberia.
<i>Countries near the Mediterranean.</i>							
American Board, ...	9	35	5	34	—	1,351	{ [the Nestorians.
Baptist, .....	2	2	—	1	—	60	{ Greece, Turkey, Syria,
Episcopal, .....	3	5	—	—	—	500	{ Greece.
<i>Farther India.</i>							{ Greece, Constantino-
American Board, ...	8	17	2	2	—	300	{ ple, Mesopotamia.
Baptist, .....	21	16	8	53	2,397	—	{ Siam, China, Borneo,
Episcopal, .....	—	1	—	—	—	—	{ Singapore.
Presbyterian, .....	2	3	3	—	—	—	{ Arrakan, Burmah,
<i>India.</i>							{ Siam, China.
American Board, ...	20	27	4	85	431	8,673	China.
Baptist, .....	4	5	1	6	—	100	Siam, China.
Presbyterian, .....	5	17	3	5	30	600	West & S. India, Ceylon.
Free Will Baptist, ..	—	4	—	—	—	—	Assam, The Teloo goos.
Lutheran, .....	—	2	—	—	—	—	Upper India.
<i>Polynesia—Sandwich Islands.</i>							Orissa.
American Board, ...	19	25	14	2	23,804	23,000	Teloo goos.
<i>Europe.</i>							
Baptist B'd of F. M.,	16	14	—	23	696	—	Sandwich Islands.
<i>South America.</i>							
Methodist Mis. So'ty,	1	1	—	—	—	—	France, Germany, &c.
	171	264	62	236	38,065	36,915	Buenos Ayres.

\*This Board transacts the Foreign Missionary business of the Congregational, Dutch Reformed, and German Reformed Churches; and of a portion of the Presbyterian Church.

The following exhibit will show what the Missionary Societies in the United States are doing, *respectively*, for the cause of Foreign Missions.

Societies.	Organized.	Stations.	Missionaries.	Assist. Mts.	Native Assist.	Communicants.	Scholars.
American Board of For. Missions,	1810	86	133	40	135	25,019	34,208
Baptist Board of Foreign Missions,	1814	59	54	13	91	4,547	350
Episcopal Board of For. Missions,	1820	13	11	—	5	126	657
Presbyterian B'd of For. Miss's. O.S.,	1832	14	23	11	5	82	700
Methodist Episcopal Board of F. M.,	1819	—	36	—	—	8,079	900
Lutheran For. Missionary Board,	1838	—	2	—	—	—	—
European Missions,.....		172	264	64	236	39,853	36,215
		682	849	125	1,973	139,390	100,480
		854	1113	189	2,209	179,243	136,295

From the above statistics of both the American and European Foreign Missionary Societies, we learn, that there are 854 stations; 1113 ordained Missionaries; 189 Assistant Missionaries; 2209 native helpers; 179,243 communicants, and 136,295 children connected with the Schools. It will be observed that no returns have been given of the number of communicants and scholars under the care of some of the most flourishing societies, as the "Society for the Propagation of the Gospel in Foreign Parts," and we may, therefore, conclude, in view of all the circumstances of the case, that the actual number, both of communicants and scholars, far exceeds the estimate here given. I have no doubt, from the various sources of information to which I have had access in making up these statistics, that a much more enlarged view of Protestant Missionary operations throughout the heathen world, might be justly and safely entertained. I am quite sure that it would be safe to say, that twelve millions of copies of

the Holy Scriptures have been distributed through the world, in 160 languages and dialects, by the instrumentality of about 5000 organized Societies—that 50 Missionary presses have been established—that 50 Missionary colleges, for the instruction of native preachers and teachers, have been put into operation—that 1100 ordained Missionaries, aided by about 4,500 assistants, are operating throughout the world, at more than 900 foreign stations,—that there are 300,000 children in the Missionary schools,—that 200,000 persons converted from Paganism, are now members of the Christian Churches—that more than 6000 persons are annually converted to the service of the living God—that 500,000 heathen have renounced idolatry, and that in ten years the Gospel has been preached, at the various missions, to not less than five millions of adult persons.

Such, reader, is the foundation of the missionary enterprise—such the wonderful results of the operations of the Evangelical Church in the heathen world. Truly a prosperous beginning has been made, and the constant watchword of the Church should now be *onward*, *onward*. The object to be attained in the Master's name, by means of faith, prayer, the circulation of the Scriptures, the preaching of the Gospel, and continued and persevering effort, should be nothing less than the conversion of the entire world to God. This the true Evangelical Church should understand to be her duty and her glory.—Yes, her *glory*, as well as her duty. It is when she is suitably engaged in missionating among the poor, blind, debased, wretched heathen, that she most exhibits the spirit of Christ and his apostles, and appears most interesting and lovely. Then it is that

she looks fair as the moon, glorious as the sun, and beautiful as an army with banners.

As Christians, we should feel thankful and happy that we belong to the present age, an age that has been properly styled an age of missions. The German Reformed Church, since 1838, has been engaged to some extent in the foreign missionary work; and this to us, as a Church, is a matter of deep and pleasing interest. It was in the fall of that year, during the meeting of her Synod in the city of Lancaster, that a Foreign Missionary Society was organized, and that we resolved to co-operate with the American Board of Commissioners for Foreign Missions, in evangelizing the heathen. Then it was that we made systematic arrangements to engage in the work of Foreign Missions, and took our place, as a Church, at the side of sister Churches, in efforts to send the Gospel to all the world. That was indeed an auspicious era in the history of the Reformed Church, and ~~and~~ which I trust her sons and her daughters longed to see, and seeing it rejoiced. For the last several years, the interesting and prosperous mission at Broosa, has received the support of our Church, and the regret is, that it has been so far below what it ought to have been. It is to be hoped, however, that for the future, greater efforts will be made by the Church to sustain and encourage our zealous, devoted and successful mission family, located at the very seat of the Mohammedan power and influence, in Asia Minor. They are eminently worthy of our greatest confidence and efficient support.

How very great are the encouragements to the persevering and untiring prosecution of the missionary en-



terprize? The Master has promised to be with his Church always, even unto the end of the world. He has promised, too, that the Gentiles shall come to her light, and kings to the brightness of her rising—that she shall be exalted above the hills, and be a blessing to all people. The prophecies, respecting Christ and his kingdom, are, as we have already seen, in a course of speedy and glorious fulfilment, and soon they will all be fully accomplished. Missionaries are going forth into every clime; the Bible is being translated into every language under heaven, and great success attends the labors of God's faithful and self-denying servants. The world, the whole missionary field, is open to the Church, and the Lord has greatly encouraged her to go forward and take possession. And let it be remembered, that the duty of sending the gospel to all the world, is enjoined upon every disciple, upon every one who names the name of Jesus and professes to be a Christian. God's people of every land and of every branch of the true Evangelical Church, must ever keep their eye on this great duty. As they profess to love the cause of the Redeemer, they must cherish the spirit of missions. This is what every member of our Reformed Zion must do, if we would all feel and act aright. We should even be willing and ready to make great personal sacrifices to send the gospel to the destitute. Think of the sacrifices made, and self-denial practised, on the part of Schwartz, Gutzlaff, Rhenius, Schneider, and other distinguished and eminently useful German missionaries, and then let each one of us enquire, "Lord what wilt thou have *me* to do?" We can all do something, and many in our Church can do much, to aid the good and holy cause of missions. At all times, and under all cir-

cumstances, our contributions to, and our exertions in this cause, should evince the sincerity of our daily prayer, "Lord, may thy kingdom come and thy will be done on earth as it is done in heaven."

If Christians of every place and of every name would cultivate the primitive spirit of missions, and pray, and give, and labor as they ought, to extend the Redeemer's kingdom in the world, and diffuse amongst all nations the inestimable blessings of Christianity, the arm of the Lord would soon be made bare in the salvation of all people, and the shout go up to heaven, "The Lord God omnipotent reigneth—the kingdoms of this world have become the kingdoms of our Lord and of his Christ."—Then would the white man, and the red man, and the black man—men of all climes and colors, unite in ascriptions of praise to Him who hath redeemed us to God by his blood, and hath made us kings and priests forever and ever. Hallelujah! Jesus reigns, and shall continue to reign until his kingdom stretches from shore to shore, and the knowledge of his great salvation covers the earth as the waters cover the sea.

ELIAS HEINER,

*President of the Board of Foreign Missions of the  
German Reformed Church.*

Baltimore, Md., }  
March 4th, 1846. }

P. S. Since writing the foregoing, it has occurred to me that it would be acceptable to the readers of this volume; to be furnished with a table embracing the ministers and communicants in the principal evangelical denominations in the United States. According to the latest returns to which access could be obtained, the following statement may be relied upon as being in the main correct:—

	<i>Ministers.</i>	<i>Communicants.</i>
Associated Calvinistic Baptists,	4,820	580,000
Free Will Baptists (and licentiates,)	930	53,500
Congregationalists, Orthodox,	1,200	165,000
Episcopalians, - - - - -	1,250	85,000
Episcopal Methodists, - - - - -	4,000	1,100,000
Protestant Methodists, - - - - -	425	52,000
Evangelical Lutherans, - - - - -	400	145,000
German Reformed, - - - - -	210	85,000
Dutch Reformed, - - - - -	280	36,000
Associate Presbyterians, - - - - -	120	17,000
Reformed Presbyterians, - - - - -	32	5,500
Associate Reformed, - - - - -	175	28,000
Cumberland Presbyterians, - - - - -	470	55,000
Presbyterians, Old School, - - - - -	1,700	168,000
Presbyterians, New School, - - - - -	1,550	135,000
Total,	<hr/> 17,562	<hr/> 2,710,000

A few of the smaller denominations,—the Moravians, etc.—are not embraced in this enumeration. The result, therefore, is somewhat below the actual number. It is probable that there are at this time about eighteen thousand evangelical ministers in the United States and about two million eight hundred thousand communicants connected with their Churches.

The population of the United States, in 1840, was 17,062,566; by adding the increase of six years, at  $3\frac{1}{2}$  per cent—the ratio from 1790 to 1840—we obtain for the population of 1846, 20,475,078. Of this amount 6,000,000 should probably be considered as under ten years of age. If we deduct this sum from the whole population, we have 14,475,078 as the number of those who are ten years old and upwards. Assuming then the foregoing table to be correct, we have the following results: 1. About one fifth of those persons who are more than ten years old, are communicants in our evangelical Churches. 2. Were these 18,000 ministers equally distributed throughout the United States, we should have one to every 1,137 souls.

Now let us contrast the state of our own country with that of the unevangelized portions of the earth. The whole number of missionaries in the world is about 1,100. This estimate will give us about one missionary for every 600,000 of the heathen, leaving none for 140,000,000 of Mohammedans, and none for those nominal Christians who have “another gospel.” When will the Church of Christ be able to look out upon the whole earth, and say, “one evangelical minister has been given to every 1,137 souls?”

E. H.

### NOTES TO THE READER.

In the table of contents, there should be *twenty eight* letters noted instead of *twenty seven*. Letter XXVII treating of the "*Various means for the diffusion of light and truth*," was omitted in the copy, and the omission was not discovered by the printer in time to make the necessary correction.

On each of the pages 42 and 124 the reader will observe a reference to a plate, which does not appear in the book. It was intended originally to illustrate and embellish the work with fifteen plates. The publisher, however, found it necessary to omit three of them, and through unintentional oversight the references to the plates on the pages referred to were permitted to remain.





## P R E F A C E .

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It may be well to remark, in this place, as is implied in the First Letter of the Book, that these Letters are designed for the German Reformed Church in America. As they take a deep interest in the Mission established in Broosa, it is presumed that a series of Letters relating to the same, may not be uninteresting.

The leisure hours of a missionary, and especially of a missionary *mother*, are like

“Angels’ visits, few and far between.”

This being the case with myself, it could not be expected that I should find much time to devote to friends at home. It may even by some be considered a sacrilege, that I should attempt to write any thing for the public eye. But conscientiously endeavoring to omit no duties of higher importance for this object, I have aimed “to gather up the fragments” (of time) “that nothing be lost,” and have succeeded in bringing these letters to a close.

They include a less variety of subjects, and are less systematically arranged, as well as far more deficient in interest, than I could desire. “But such as I have, give I to thee.” You will, therefore, kindly throwing the mantle of charity over them all, please accept them as a small token of interest from one, who, though not of *German extraction*, still feels a deep interest in “the weal and woe” of the German Reformed Church in America. When the Nominal Christians are mentioned, unless the Greeks are particularly spoken of, the *Armenians* are invariably referred to.

If the perusal of these letters should be the means of creating an interest in the minds of some in behalf of the cause of missions generally, and of deepening it with regard to this station in particular, my heart's best desire will be accomplished, and the glory shall be laid at the feet of the dear Redeemer.

Blessed assurance this, that "a cup of cold water, given in the name of a disciple, shall in no wise lose its reward."

E. C. A. SCHNEIDER.

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HYMN.



## ESSAY.

### *Prospects of the Heathen, and our duty to them.*

It is the acknowledged duty of the Church to send the gospel to the heathen, and yet, the great mass of the world's population are still ignorant of the way of salvation by Christ. It is to be feared, that many of his professed followers do not practically admit the solemn truth, that without the gospel the heathen must inevitably perish. They cannot think it reconcilable with the mercy of God. Although they are unable to say *how* they can be saved without a knowledge of him, "besides whom there is none other name given under heaven, whereby men may be saved;" still, they imagine, that, in the infinite mind of God, there must be such a way.

This feeling is, probably, far more prevalent, and exerts vastly more influence, than is supposed. Though it may not be openly alleged, this is, doubtless, the cause why many, who bear the Christian name, neither offer their prayers, nor contribute of their substance, for the spread of the gospel in heathen lands.

It becomes, then, an important question, whether the heathen are in a perishing condition, without the gospel? We propose to establish the affirmative of this inquiry, both from Scripture and from other considerations. And having proved this

point, some motives, to engage in the work of missions, will be presented.

In the Scriptural part of the argument, our proofs will be chiefly drawn from Paul's reasoning in his epistle to the Romans. And here it is important to observe, that the same kind of argumentation, which he employs in reference to the heathen of his time, applies with equal force to those of the present day. Their character is precisely the same now; and the principles of God's moral government have not changed. Therefore, if he proved the heathen of his age guilty in the sight of God, and in need of the gospel, so are they at the present time. With these preliminary remarks we proceed to the discussion.

I. *Without the gospel, the heathen must perish.*

1.) In Rom. 3 chap. and 9th verse, the apostle says, "We have proved both Jews and Gentiles, that *they are all under sin.*" To be under sin, is to be guilty of it, and exposed to the penalty, which it deserves. Such is the moral government of God, that whosoever commits sin must suffer its just retributions, unless he repents and takes refuge in an atonement. "Cursed is every one that continueth not in all things, written in the book of the law to do them." "Sin is the transgression of the law." If, therefore, the Gentile world, as well as all others, are chargable with sin, they are under the curse of this law, which is death. And the death here intended must be that which is eternal; for mere bodi-

ly dissolution, followed by eternal bliss, would be, comparatively, no curse.

2.) In verse 19th of this same chapter, Paul says, that "*all the world is guilty before God.*" If all the world are in this predicament, then the heathen portion of it are included. And to be guilty before God, is to be exposed to condemnation ;—to be liable to punishment.

3.) In the 32nd verse of chapter 1st, Paul says, that while they "know the judgment of God, that they, who commit such things, are worthy of death, not only do the same, but have pleasure in them that do them." In this passage the following things are to be noticed ; viz : God's judgment is denounced against the various crimes mentioned in the verses preceding ; the heathen know that such is the divine denunciation ; with this knowledge, they actually commit these very crimes, and not only so, but such is their corruption, that they take pleasure in those who indulge in them. In view of these things, did not the apostle mean to say, and does not reason also make the same declaration, that they "are worthy of death?" Painful as is the conclusion, how can we escape from it?

4.) In chap. 2: 12th verse, of this same epistle, it is said, "As many as have sinned without law shall also perish without law," viz : those who have sinned without the light of revelation, or the revealed law, shall perish. Here is a very plain and positive declaration, that those heathen without revelation, who have sinned, must perish. Now, if all

the heathen are actually sinners, as is undeniable; if they have sinned against the light which they enjoy, then it is as plain as the Bible can make it, that they will actually be lost. But that they are transgressors is clear; for the whole tenor of the apostle's reasoning, in the first part of the epistle to the Romans, proves them to "be under sin." He says, "They are without excuse." "When they knew God, they glorified him not as God." He enumerates a long catalogue of crimes, of which they were guilty, and which call down the judgment of God. If it could be shown, that they universally, or generally even, improved the light which they enjoy, then the argument derived from this passage would fall to the ground. But as it is a fact undisputed by all, that they commit numberless sins knowingly, the conclusion is inevitable, that they perish. This one plain text of Scripture is sufficient to overthrow every argument to the contrary, however much it may appear to magnify the mercy and compassion of God. No opinion, or theory, or mode of reasoning, however specious it may seem, must be allowed to set aside the word of God. One "Thus saith the Lord," is of more force than scores of mere human arguments.

5.) They sin against the light of nature and conscience. Paul says, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his *eternal power and God-head*." The Psalmist says, "The heavens declare the glory of God, and



the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." These passages clearly teach, that, in the works of nature, God has revealed himself to man. The light which they disclose is sufficient to teach them their obligations to their Creator; so that, though they have not the additional light of the gospel, they have a sufficient degree, if they will but open their eyes to behold it, to lead them to worship and love the true God. And consequently, the apostle, after saying that the eternal power and God-head of the Creator were displayed in creation, declares expressly, that they "are without excuse." But most obviously, if they are without excuse, they must have sufficient knowledge, or they could not be guilty. Guilt implies knowledge of obligation and law, which have been neglected.

They sin against the light of God's goodness as revealed in creation. Of his mercy there are traces all over the globe. It is written in characters of light every where, and may be read even by the darkest pagan mind. "He maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Paul said to the idolators of Lystra, "Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." To the Athenians, who were excessively devoted to idolatry,



the same apostle declares, "That God is not worshipped with men's hands as though he needed any thing, seeing he giveth to all, life and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation : *That they should seek the Lord,*" mark this, "that they should seek the Lord, if haply they might feel after him and find him." Here it is expressly asserted by an inspired apostle, that the goodness of God, as displayed in his providence, was designed to lead men to God. He mentions it as an inducement to abandon their idolatry.

The heathen, then, do not sin ignorantly. Though their light is not the bright blaze kindled by the gospel, it is yet sufficient to shew them the sin and folly of superstition and idolatry.

Again, Paul says, that the heathen "are a law unto themselves, which shew the work of the law written in their hearts, *their conscience also bearing witness*, and their thoughts the meanwhile *accusing or else excusing one another.*" According to this passage, the moral law is written in the hearts of the heathen. They are not ignorant of the great distinction between right and wrong. When they commit murder, theft, and licentiousness, and indulge in all the gross and corrupt feelings of their hearts, they sin knowingly, and their consciences condemn them. God has impressed on every moral and accountable being, this sense of

right and wrong. Though degradation and sin often render it obtuse, they cannot destroy it. It ever abides with them as a faithful monitor, to direct their minds to the Great Author of their being.

Now, it is for sinning against this light of nature and conscience, that the heathen will be condemned. Not for rejecting and misimproving the light and motives of the gospel, which they have never received, but for disregarding that degree of light which they do enjoy; not for what they do *not* know, but for what they *do* know but despise. This is the ground of their condemnation. Why may they not, and will they not be condemned as truly, for misimproving the feeble motives to honor their Creator, which bear upon them, as those who are unaffected by the more powerful ones of the gospel in Christian lands? The *principle* in both cases is the same. If we admit that a gospel hardened sinner is justly condemned, because he has rejected the offers of grace made to him, must we not admit, on the same principle, that the less favored heathen, who wholly disregards the dictates of nature and conscience, must also be condemned? On what principle of justice can you make a distinction in favor of the latter? True, his guilt and condemnation will not be as great as those of the former, but they will be just as *real*. The mistake of those, who persuade themselves that the heathen may be saved without the gospel, lies in their supposing that they will be overwhelmed with all the condemnation, consequent to a rejection of the gospel.

But they will be called to suffer only the consequences of their actual guilt.

Our remarks, thus far, have all tended to shew from the word of God, that the heathen are actually guilty in his sight, they having violated the moral law imprinted upon their hearts, and that according to that law they must perish. Now, according to the gospel system, there is only one way of satisfying the demands of this law; viz: by an adequate atonement. Either, all its precepts must be fully obeyed, or an adequate expiation offered, which will be accepted instead of the threatened punishment. As the heathen have transgressed this law, they are, of course, reduced to the necessity of taking refuge in an atonement. They must apply for its benefit. The mere existence of one, while they do not apply to it, can no more save them, than it does those in gospel lands, who disregard it. To say that they will be saved on the ground of Christ's atonement, though they are ignorant of it, is an assertion altogether unsupported by Scripture; while the whole tenor of the Bible is, that "there is none other name given under heaven, among men, whereby we can be saved."

The passage in Acts 10: 35, "But in every nation he that feareth God and worketh righteousness is accepted of him," is often referred to for proof, that the heathen may be saved without the gospel. This, as far as I know, is the only apparent evidence from Scripture to support this sentiment. But a moment's consideration of the whole narra-

tive of Cornelius, as given in this chapter, not only shews the utter groundlessness of the doctrine, but is itself a strong argument in favor of our position. True, Cornelius was a heathen by birth; but by his residence in Judea he became acquainted with the character of the true God by means of the Old Testament Scriptures in the Greek language, as is highly probable, and by his intercourse with the Jews. So deep an impression did his knowledge of God make upon his heart, that it is said of him, that he was a "devout man, and one that feared God with all his house, and which gave much alms to the people and prayed to God always." Not only was he a man of prayer and fasting, but he taught his family also the fear of God. Observe, this is not said of one residing in the heathenish darkness of pagan Italy, but of one, who had emerged from that darkness, and was enjoying the light of revelation among the chosen people of God in Canaan, and while he was residing in their midst. In other words, his character for devoutness and uprightness was formed, not under the influence of *paganism*, but of the *word of God*. Besides, even the degree of light and knowledge which he had was not sufficient. But as there was an evident preparation on his part, to receive Christ as his Redeemer, as Doddridge says, "the passage proves that God would sooner send an angel to direct pious and upright persons to a knowledge of the gospel, than suffer them to perish by ignorance of it; and by no means determines the existence of such persons in every nation."



And when Peter declares, that God is no respecter of persons, etc., he, doubtless, means that God is not as exclusive in conferring the blessings of revelation as the Jews had supposed, who believed that no nation besides their own was included in the favor of God. They considered them all as outcasts. But Peter, in view of the case of Cornelius, asserts that such exclusive notions are wrong, and that other people and nations would also share in his mercy. Cornelius is supposed to have been the first Gentile, who was admitted into the Christian Church, without having been previously proselyted and circumcised. It was, therefore, altogether natural for Peter, at the commencement of this new state of things, to make such a remark.

In view of these arguments from Scripture, we think the conclusion is inevitable, that while the heathen are without the gospel, they are in a perishing condition. So the apostles felt. Under this deep impression, they dispersed into all lands to publish the glad tidings of salvation. In this work they sacrificed their ease and comfort; they submitted to privations and hardships of every kind; they were persecuted, afflicted, tormented; they were in perils by land and by sea; their lives were constantly in danger, and in the prosecution of their labors, most of them actually sacrificed their lives. But if the heathen could have been saved without the gospel, then all this suffering was undergone to no purpose. And Christ, in calling them to such hardships, could not



have been actuated by that tender and affectionate spirit, which he manifested in his last interview with them just before his crucifixion. But the apostles were not mistaken, and Christ did not call them to so arduous a work, without an adequate object. They were persuaded that the heathen must perish, if they did not embrace the gospel, and it was a deep and abiding conviction of this solemn truth, which lead them cheerfully to sacrifice every thing, for the purpose of conveying that gospel to them.

— Furthermore : the very command to publish the gospel to every creature implies their absolute need of it. What is it, and for whom is it designed ? It is a system of mercy, intended for the deliverance of such as are in a perishing condition. It presupposes, that all to whom it is to be proclaimed, are in a hopeless state without it. Why send it to them, if they are not in need of it ? What object is to be gained, if they are sure of eternal bliss without it ? Nay more, if this opinion is correct, it would be better not to fulfil this command : for it is morally certain, that many of the heathen, after having received the offers of salvation, will reject them and perish, as multitudes in Christian lands do ; whereas, if without it they will be saved, none would be exposed to the danger of perdition by rejecting it. So that, not to execute the most solemn of Christ's commands, would be an act of kindness to the heathen. But who will venture to take such a position ? Who will dare assume the responsibility of

saying, that disobedience to any of our Lord's injunctions is an exhibition of mercy on our part, and that obedience, on the contrary, would manifest a want of compassion?

When the physician prescribes a remedy, it is for one, who is sick, and when you seek medical aid, it is when disease is preying upon your vitals. Now, the gospel is a remedy. It is designed to heal the spiritual maladies of men. It is the balm of Gilead. And when Christ enjoins it upon his disciples to carry this remedy into all the world, and to offer it to every creature, it is most manifestly implied, that all are infected with the disease, which it is adapted to cure.

Finally: the character of the heathen proves them to be in a perishing condition. What that was in the day of the apostle Paul, he has told us in the first part of his epistle to the Romans; and the same characteristics apply to all the unevangelized nations of the present day. He represents them as "doing those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that

do them." Now, can persons of such a character be fit for the pure and holy enjoyments of heaven? Can those, who live in the indulgence of every unholy passion and in the unrestrained commission of various sins, up to the hour of death, be then suddenly transferred to heaven, whose chief bliss consists in holiness? There is a moral fitness requisite to a participation in its blissful glories. Heaven is not so much a place as a state. And if a person in a Christian land, who leads a good, moral life, but whose heart has not been changed, cannot be admitted to heaven on the ground, that the state of his moral feelings unfit him to be happy there, how much more must a heathen, whose only pleasure is to riot in sin and all manner of evil, be wholly unfit for so holy a place. He possesses a moral incapacity for it. It is not so much that God has interdicted heaven to them as that, unless they are changed by the power and grace of the gospel, there is an utter impossibility in the way of their being admitted to heaven. In the nature of things it is impracticable. And it is this impracticability, which lies at the bottom of all such Scripture declarations as the following; viz: "Be not deceived; neither fornicators, nor idolators, nor effeminate, nor abusers of mankind with themselves, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." *"Without holiness, no man shall see the Lord."*

That the unevangelized have no conception of this holiness, so indispensable to salvation, and are

utterly destitute of it, is an undisputed and undeniable fact. Wherever missionaries have gone, they have not found the least traces of it. The experience of all past ages, as well as the testimony of God's word, unite in declaring, that it is a plant which grows only on evangelical soil. Naught but the truths of the gospel, accompanied by the grace and spirit of God, can produce it. If so, how can the heathen, as long as they are destitute of the gospel, be saved?

We are constrained, therefore, painful as it is to the benevolent heart, to admit, that so far as the Bible gives us any light on the subject, the gospel affords the only hope to the heathen. It is an astonishing and moving fact, and one which makes a powerful appeal to every Christian heart. In view of it, we are prepared,

II. In the second place, to listen to *some motives to send them the gospel.*

1.) *The positive and solemn command of Christ.* "Go ye into all the world and preach the gospel to every creature." Nothing can be plainer than that our Lord intended to enjoin this duty upon all his disciples in all ages of the world; for he immediately adds, "And lo! I am with you always, even to the end of the world;" thus intimating, that while the world continued, the preaching of the gospel to the heathen was to be the great work of his people. The command was given under peculiarly solemn circumstances. It was his parting commission, and as it were, his dying request. It being the very last



charge he gave them, he evidently designed by that circumstance, to invest it with peculiar interest and solemnity in their minds, and they understood it so and acted accordingly.

When a friend makes a request on his dying bed, or gives particular directions in his will, how sacredly his wishes are regarded by those who loved him. The request is fulfilled to the very letter, and not one iota is overlooked. Nay; it is considered a privilege to shew marks of respect for the deceased, by a minute compliance, even though it should be attended by much inconvenience and trouble. Whatever sacrifice it may cost, it is cheerfully made.

And shall not an equally sacred regard be had to the dying commission of the Friend of friends? Are our obligations to any relative at all to be compared with those we owe to Christ, who not only redeemed us, but through whom, as the channel, our friends with all the comforts and enjoyments following in their train, and all other blessings temporal and spiritual, flow to us? Is our friendship and affection for earthly friends so much stronger than our love to him, on whom our hopes of heaven depend? Forgetting and overlooking all their imperfections, do we scrupulously carry out their wishes, though no one may be particularly benefited thereby; and shall not our affection for him, in whom every virtue shone with the lustre of spotless perfection, lead us to fulfil his last request, especially, when by so doing we impart temporal and eter-



nal bliss to the nations of the earth? O! the inconsistency of this disregard to the most solemn of all bequests! Doubtless, it awakens the astonishment of angelic beings in heaven, who, with the rapidity of lightning, and all the alacrity of burning love, would hasten to fulfil so high a charge.

None of the other commands of the Bible are treated with so much neglect. A habitual violation of some of them deprives a man of all claim to Christian character, and no Church would receive any one as a member, who should disregard them. But a man may never think of *this* command; he may feel no interest in the subject, to which it refers; he may never offer one earnest prayer for its fulfilment and never give one mite of his substance to promote the object; he may feel as though he ought never to be expected to do any thing for its furtherance, and that for him to do so would be a work of supererogation; he may do all this and yet be a reputable Christian. Though deliberately living, and confidently expecting to die, in the habitual neglect of this solemn command, he still is regarded by others and himself as a Christian. Is not this passing strange? How can it be reconciled with true Christian character?

Why should this injunction have thus been lost sight of? The author of it made it as unconditional and positive as any other. There is not the least intimation, that he himself regards it as less imperative than others. The true explanation of the matter is the painful fact, that the spirit of self-denial is

lamentably wanting, and the sin of avarice too fearfully prevails in the Church. Were her eagerness to obey her ascended Lord as great as is her love of ease and her eagerness to become rich, the case would be far otherwise. Had her heart been fixed as much upon extending the empire of Christ as on "joining house to house and laying field to field," the greater part of the world would not now be enveloped in heathenish darkness. Here lies the real difficulty. There is not enough of true devotion to him and to his cause, and until there is an improvement in this respect, Christ's parting injunction will still be neglected.

2.) *A regard for the happiness and comfort of the heathen even in this life, should induce us to give them the gospel.*

It not only prepares the soul for the superior bliss of heaven, but opens numberless sources of enjoyment even in this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It lightens the burdens, diminishes the cares, sweetens the sorrows, and heightens the joys of life. Not only does it furnish comfort under afflictions, but it adds positive enjoyments, which can flow from no other source. The joys of pardoned sin, and the delights experienced in the spiritual worship of the true God, are peculiar to the gospel. The comforts and conveniences of civilized life; the social and intellectual enjoyments of Christian lands; the improvements and facilities introduced by the

prevalence of the arts and sciences ; and a thousand other blessings, all springing from pure Christianity ; all these are unknown to the heathen.

With all the humanizing and purifying tendencies of the gospel, this world is still felt to be a vale of tears ; how much wretchedness, then, must be experienced in a land, where human depravity is suffered to work out its natural results freely and fully. Compare enlightened and happy America with the condition of an African tribe. Place her intelligence and refinement by the side of African ignorance and vulgarity ; her Schools, Academies, Colleges and Seminaries in contrast with the entire absence of all such institutions in the land of Ham ; her flourishing villages and cities by the side of an African village of mud houses ; her enlightened senators and statesmen by the side of a heathen despot ; her reading population by the side of a whole race or tribe, who can neither read nor write ; in one word, collect all the marks of comfort and enjoyment in the one country, and compare them with the total want of these and the presence of numberless causes of wretchedness in the other, and observe how much, even in reference to this world, the heathen need the blessed gospel.

3.) *Gratitude for our exalted privileges should induce us to send them the gospel.*

Nothing is more natural, than that the Christian should feel his heart swell with grateful emotions, as he enjoys his spiritual advantages. As he reads the precious word of God, as he sits under the

droppings of the sanctuary, as he participates in the blessings of Christian fellowship, and as one religious privilege after another comes in review before him, he is ready to exclaim, "What shall I render to the Lord for all his benefits!" What more natural and proper expression of this gratitude than the effort and prayer, that these same privileges may be extended to others?

By means of them he has been born again and made a spiritual man, and as the natural consequence, he desires that all the world may experience the same change. His own heart has been filled with joy and peace in believing, and therefore, he earnestly longs that the same internal peace may cheer the comfortless breast of the unevangelized. He has a strong and comforting hope that his name is written in the book of life, and consequently, he prays that the same hope may be cherished by every human being. Such are and must be his desires, if he is a Christian. But to prove their sincerity, he must make corresponding efforts, and self-denial even, if necessary. There must and will be some tangible form in which they will flow out; and one of the most natural and reasonable is active effort for the salvation of those who are without the gospel.

How does this feeling of gratitude operate in other cases? Suppose an individual has been highly favored with intellectual privileges, of the value of which he is very deeply impressed. How does he express his estimate of it? The very first and

strongest impulse of his nature is, to put forth efforts for the promotion of intelligence and mental cultivation. He will be the friend and patron of literary institutions, and if he has the means, he may even found some himself. How many of the literary institutions of America have had their origin in this feeling, if they owe not to it their final completion and strength.

Suppose a person has been afflicted with mental aberration, but by means of an Asylum for the insane has been perfectly restored. Is he not, during all his life time, a friend and supporter of such institutions? Is he not prompted to do all in his power to extend the same mercy to those who are in his former state? Let a man be delivered from bondage, and his first impulse is compassion for those left in slavery. Our very being makes this certain.

Now, if this principle is active in cases of a temporal kind, shall it be less so in regard to spiritual things? While the individual, who has been delivered from mental degradation, longs and labors for the intellectual elevation of those still in that state, shall the Christian, after having himself been delivered from moral degradation and spiritual death, have no anxiety for those who sit in the region and shadow of death? Shall redemption from bodily slavery inspire to more effort than deliverance from spiritual bondage? Can any mental imbecility and derangement be regarded more lamentable than the awful moral insanity, which



destroys the heathen by millions every year? O Christian! shall the recipient of mere temporal mercies be more anxious to impart the same to those who need them, than you are to extend those spiritual blessings, which are your joy, and peace, and salvation, to those who will be eternally miserable without them? Is your gratitude so feeble? While you are exalted, as it were, to the very gates of heaven, have you no solicitude and yearnings towards the perishing heathen? How incompatible all this with the spirit of Christ, which, if a man have not, he is none of his.

4.) *Another consideration is the solemn fact, that they will CERTAINLY perish, without the gospel.*

If, as we think, has been fully shown, they are in a hopeless condition, it is a fact of most solemn import. The man of the world may not feel any particular interest on the subject; but the Christian, whose eyes have been opened to behold all things in the light of eternity, cannot, so far as he is true to his character, be indifferent. He may not take an active part in many of the praise-worthy, worldly enterprizes of the age; he may not bestow any particular care upon plans for the social and intellectual improvement of his fellow men; and he may be uninterested in any of the numberless temporal projects around him. But, if he be really and truly a child of God, how can he think with unconcern of the millions of heathen, who are perishing without the Bible? Knowing, as he does by experience,

the joys of pardoned sin, and possessing a cheering hope of heaven, and often realizing sweet foretastes of its ineffable bliss, can he forget those who are in danger of being eternally deprived of these joys? Can it be to him a matter of indifference whether they ever knew or not any thing of the way to secure them? Is it natural, is it reasonable, and I was about to say, is it possible, that so strange a phenomenon should ever occur? Did it not actually exist in thousands of instances, no one would ever have imagined it within the range of possibility. It is a most humiliating fact, and perhaps, more than any one thing else, shews the mournful want of thorough Christian principle, even in the bosom of the Church herself.

Suppose a great temporal calamity visits a community;—a whole city reduced to ashes, and thousands rendered houseless and left without the means of subsistence. Subscriptions are at once raised, and relief is granted to the sufferers. Suppose hundreds and thousands daily fall a sacrifice to the ravages of a terrible epidemic, sparing neither age nor sex, and making no distinction between poverty and riches. How much sympathy is expressed! How many prayers ascend, and that from hearts who never before raised a desire to heaven! The calamity is spread out before the whole community in all its details, and is made the sole topic of conversation and reflection. The reason is the existence of *real* suffering and distress, and that on an *uncommonly extended scale*. There is nothing

imaginary about it, but all is actual and palpable *reality*.

But there is a work of destruction going on constantly, which is just as real and far more extensive than the one supposed. Of the 600,000,000 heathen twenty-two millions die yearly—fifty-four thousand daily—two thousand two hundred every hour—and thirty-six every minute. Yes, reader, while you are perusing these pages, some hundreds, and perhaps, thousands, have received their final doom. Even while you are performing your daily devotions, obtaining grace to fit you for everlasting bliss, though you consume only half an hour, more than a thousand have sunk to rise no more. What is the destruction occasioned by the greatest calamity which has ever visited the earth, in comparison with this? The fact, that it is not visible to the bodily eye, does not take away its reality. To the spiritual eye—to the eye of faith,—it is just as real, as though it could be discerned by the organs of bodily vision. And is there nothing in all this to awaken the compassion of a Christian? Shall we be prompt in affording relief from temporal suffering, and yet make no effort to rescue so many souls from spiritual death? Is the body worth more than the soul? And is the everlasting ruin of so many millions a matter of less concern than the death of a few hundreds by some worldly calamity? O! where is our Christian sympathy? Where is our compassion! Where is the tenderness and pity which our Savior manifested, as he wept over

Jerusalem! O! that the Church might be completely penetrated and saturated with his spirit, which lead him to sacrifice his precious life on the cross.

5.) *The success of efforts already made*, should excite us to this work.

Had but little been actually accomplished, the positive command of Christ, and the very nature of Christianity, would still require the Church to engage in it. But superadded to these is the measure of success, already vouchsafed. It can no longer be regarded as a doubtful enterprize. The experiment has been made and proved successful.

In estimating the extent and nature of this success, we must take into account many accompanying circumstances. The enterprize was entered upon without any experience. Many things were first to be learned. Much was to be done by way of preparation. Obstacles, which could not be anticipated and provided against, rose one after another. The fallow ground of the whole work was first to be broken up, before any seed could be sown. In all this preparatory work, obviously, much time and strength were consumed, before results could be looked for.

The weakness of the faith of the Church in the enterprize, the fewness of those who were really interested in it, and the comparatively small amount of prayer offered up, at its commencement, were also unfavorable. But notwithstanding all these drawbacks, great has been the success bestowed.

There will not be room to spread out these results, and a bare allusion to them is all that can be attempted. In how many countries has the standard of the cross been erected? Though, comparatively, but a small onset has been made on the empire of heathen darkness, yet this attack has been made at various points, and is becoming more and more vigorous every succeeding year. To whatever part of the world you direct your eyes, whether to Africa, Asia, or the isles of the sea, there numerous spots of heavenly light meet the eye. That light is gradually spreading. Truth is there being disseminated and conquering sin. In each of these places, there is a small portion of "the salt of the earth," of "the light of the world." The leaven, thus deposited, is destined to diffuse itself through all the mass.

Look at the triumphs of the gospel in the South Sea Islands. After much discouragement, the labors of the missionaries began, at length, to be blessed. "From that time," says Williams, "one rapid series of successes has attended our labors, so that island after island, and group after group have, in rapid succession, been brought under the influence of the gospel, so much so indeed, that at the present time, we do not know of any group, or any single island of importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed."

How signal too, has been the success of the mis-



sionary work at the Sandwich Islands. In a population of 150,000, or less, formerly sunk to the lowest depths of heathenism, there are about 30,000 church members; and where formerly not even a written language existed, there are now 310 schools, and between 18,000 and 20,000 pupils. Where formerly nothing but the marks of heathenism abounded, the eye now rests on neat villages, numerous school houses, and many temples of the living God, raising their spires to the skies. But the results in these Islands cannot be better exhibited, in a few words, than by quoting, with a few verbal changes, from a report of the A. B. C. F. M. "During the last 23 years, and by the generation of missionaries now living, their language has been reduced to a written form, and the Scriptures, and school-books, and other stores of useful knowledge translated into it; the printing press has been introduced, with all the facilities it affords for disseminating information; as a people, they have embraced the Christian religion, and probably, as large a portion of them have become its living professors, as in almost any other community; a system of free schools has been adopted, which will soon make the whole population readers; a code of laws has been enacted, which to a good extent, protects the rights and interests of all; the Christian rite of marriage has been introduced, and measures adopted for promoting public morals generally, as efficient, probably, as are to be found in any other community; in short, they have ta-

ken decisive steps in the great transformation, from being a nation of degraded pagans and savages, to becoming an intelligent, moral and Christian people;—after having done all this, they have asked to be admitted, and been actually received into the great brotherhood of civilized and Christian nations.” And all this has been accomplished at an expense less than the cost of building one of our ships of the line, with one year’s expense in the service—the whole expense of the Sandwich Island mission, from the beginning to 1843, having been about half a million. Who will not exclaim, in view of all this, what hath God wrought! After such an experiment, who can doubt the final triumph of this cause!

True, this is a marked instance of success, and the same cheering results cannot be reported from every Mission. But here we see the results to which the work is tending—the blessed fruits which, with the divine blessing, when the work is vigorously prosecuted, may be realized. With the progress of every year, the aggregate of these results will be greatly swelled. In every succeeding year, the proportion of success will be greater than during the previous one; so that while, according to the estimate of Hoffman of Basle, about a year ago, the whole number of converts from heathenism, was *four hundred thousand*, the number five years, or ten years hence, will, doubtless, be vastly greater. Remember these are so many hopeful conversions, and not simply the

number of those who have come under the influence of the gospel.

Is there not then, every encouragement to prosecute the work with vigor? Set before the energetic and enterprizing merchants of our country an equally fair prospect of gain, and how their breasts are fired with ardor, to embark at once in the enterprize. And shall not Christians manifest the same interest in the great work of giving the gospel to the heathen?

Nor can the German Reformed Church excuse herself from taking her part in it. She owes it to herself,—to her best interests. May every one of her members ever feel it to be, not only a duty, but a privilege to take an active and lively interest in it.





**BROOSA,**  
in Asia Minor.



## LETTER I.

*General description of Broosa—Its situation—  
Size—Number of inhabitants—Buildings—  
Mount Olympus.*

MY DEAR FRIENDS:—

I presume there are many in the German Reformed Church, whose interest has been awakened on the subject of missions. They may not, however, have as much information relative to the same as they desire. This may be emphatically the case with regard to that station which they call their own, viz: the one established in Broosa.

It has occurred to me that I might be able to seize an hour at intervals amid my various engagements, and appropriate it to the writing of a series of letters to you. I will imagine myself seated in some of your parlors, surrounded by a group of friends and sisters, who love the cause in which we are engaged as we do ourselves, and therefore, will listen with interest to what I may communicate. I shall endeavor to aim at simplicity in my relations. One who is obliged to be more ceremonious in her intercourse with these Eastern people than she desires, prefers, when coming in contact with the minds of *Americans*, to waive etiquette and to feel herself once more at home for a brief season, in that blessed land, far away to the setting sun. Happy America! thou land of freedom, of civilization, of refinement.

and knowledge! 'Thou land of our fathers' sepulchres, of sabbaths, of sanctuary privileges, of benevolent institutions! Thou land exalted to heaven in point of privileges! Can we, thine exiled sons and daughters, (though cheerfully and voluntarily so,) ever forget thee? Ah no! If we do, "let our right hands forget their cunning and our tongues cleave to the roof of our mouth!"

Many of my readers, I doubt not, are already acquainted with our location. But to those who are not, I will observe, that Broosa is situated in the North West part of Asia Minor, in Ancient Bythinia and at the base of Mount Olympus. It is about 15 miles from the sea coast, i. e. from one of the Gulphs of the Marmora. Previous to the taking of Constantinople by Mohammed II, in 1453, it was the capitol of the Turkish Empire for 100 years. Its present number of inhabitants is variously estimated from 80,000 to 100,000. The latter estimate is probably too high. More than two-thirds of the number are Mussulmans. There are about 10,000 Armenians, 8,000 Greeks, 2,000 Jews, and a few Franks, who belong to various European nations. When I shall have occasion to use the term Franks, I refer to those who belong to European nations and to America. There are no Americans, exclusive of three mission families, viz: that of the Rev. Mr. Powers—of the Rev. Mr. Ladd, and our own. He who has acted as our consul, or consular agent, is an European.

It is said that the city of Broosa was founded

by Hannibal, whose grave is at Gebizeh, about midway between Constantinople and Nicomedia, near the coast of the Marmora. The ancient city, (as it was first built,) was erected upon a high table land and commands a view of the beautiful plain, which stretches away from the city to the distance of 20 miles or more in length, and from 5 to 10 in breadth. It has been suggested that this plain might have been once a lake or an inland sea. There is now no positive proof existing in favor of such an idea. And if it ever had been so, with the exception of a small collection of water in the eastern part of the plain, it is now entirely filled up. No one can become weary with gazing at a prospect at once so rich, so variegated and so extensive. And when viewed from a distance, as distance here, as well as elsewhere

“Lends enchantment to the view,”

it becomes in the highest degree inviting. The great number of gardens both within and around the city, afford charms of rural beauty to the same, however antiquated in itself, of the very first order. The city is about three and a half miles in length and from a half to a whole mile in breadth. The houses, many of them being built of frail materials, are going to decay. Fires are frequently occurring. Some of them prove very destructive. Many of the best houses have been consumed within a few years. And as the spirit of enterprize is exceedingly low, few and tardy efforts are made to repair the ravages made. The streets are generally

irregular, dirty and indifferently paved. There are some fine, large konacks, which are the dwellings of the wealthier Turks. The mosques are numerous. Some of them may be reckoned as superior structures. The caravansaries or khans are considerable in number, and several of them very extensive. Some of them contain forty or fifty rooms.

Mount Olympus, at the base of which the city stands, is covered most of the year with snow. Its cold summits seem rather to forbid, than to invite the footsteps of the many travellers, who annually ascend it. The summit is also usually enveloped with clouds, reaching downwards midway, and sometimes to the very base. Attended with this sombre drapery, it presents a most sublime appearance. "It serves to remind one," observed a dear Christian brother,\* "of the blackness of Sinai, when it was altogether enveloped with smoke—and of the thick clouds that were round about Jehovah, which hung with awful majesty upon it. While in this case, the trunks or tops of tall trees, which now and then show themselves through the dark mist, whenever it becomes a little rarified, seem to represent the mighty angels, by whose disposition the law was given on that memorable occasion." You will infer, as I did, that his imagination assisted not a little in making out this resemblance.

To ascend this charming mountain is an object of great desire to many of the strangers, who visit

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\* Rev. W. Goodell.

this city. To one whose sympathy with nature is strong and unperverted, the contemplation of such a scene cannot fail of awakening feelings almost enviable. The hand of God is so visible in every thing above, around and beneath, that a Christian brother, who ascended it recently, was led to observe, that "whoever has the privilege of ascending this mountain, ought to be a better person." Lord Byron, when he visited these Eastern countries said to some one, that "every thing was like heaven but the people." I have often been reminded of it, when viewing these grand scenes of nature. There are some lovely retreats around the base of the mountain, as also coffee shops and kiosks (summer houses,) to which the natives repair in the summer months and pass away in lounging and smoking, many hours of their precious time. In reference to the natives of this region, with heart-felt concern, we may repeat the following lines:

"Oh time! how few thy value weigh,  
How few can estimate a day!  
Days, months and years are rolling on  
The soul neglected and undone!"

Yours affectionately.



## LETTER II.

*Abundance of common waters—Mineral waters  
—Baths, viz: Zeni Kaploodgeh, Kükürtlü,  
Tchikergeh—Climate—Diseases, viz: Inter-  
mittent fever, Cutaneous diseases, Small Pox  
—Plague and Quarantine.*

MY DEAR FRIENDS:—

Shall we in passing take a view of some of nature's works.

The common waters of Broosa are very abundant. In former years, I presumed that there was not one house in the city which was not supplied with one or more fountains. But I have since ascertained that there are a few exceptions. Again, there are houses which contain several, as ours for instance. Gushing fountains may be seen in the house, in the yard and courts and in gardens as well as in the kitchen. The continuous sound of flowing water, much more the sight of it, is very pleasant and grateful during the oppressive days of midsummer.

The mineral waters of this city are much celebrated. Some of the public baths are a great curiosity. They are supplied with an abundance of water, which comes direct and pure from the bowels of the mountain, and with such a degree of heat as to require some additional cold water to render it usable for bathing purposes.

*Zeni Kaploodgeh.* The bath thus named is the most splendid one in the city. The largest room is sixty feet square. The large marble basin in the centre is from twenty-five to thirty feet in diameter and six feet deep. It is daily filled for use with the clear mineral water and regularly drained off at night. This bath is appropriated to the use of all classes—to males two days in the week and the five remaining, to females. The wealthy, however, prefer a more private one.

If it were possible I should be happy to give a vivid description of this public bath. It is similar to all which I have seen, with the exception, that it is on a larger scale. The number of daily visitors is said to be, often, from 100 to 1000 or more, on an average. The waters are clear and abundant—both hot and cold. Analysis of the waters (according to the late Dr. Bernard) is as follows:

In 10,000 grammes\* of water there are of

Sulphate of Soda,	2,395
“ Magnesia,	1,494
“ Alumine,	0,918
Chloride of Sodium,	0,945
Bicarbonate of Lime,	3,352
“ Soda,	0,721
Sulphuric hydrogen,	0,552
Carbonic acid,	1,521
Silicium,	0,003

I have visited this bath at distant intervals for the *promotion of health*, and not for the pleasure of mingling in a crowd of Armenian, Greck, Mussul-

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\* The gramme is a French weight of nineteen grains.

man and Jewish women. Every imaginable noise may be heard, whether of laughing, talking, singing or crying. There may be seen those of all ages and classes, both black and white, from the infant of a week old, to the decrepid old grand mother. There is the proud Turkish hanum (lady,) laden with ornaments, with a long suite of servants following her, to watch her every movement and to execute her every command. Not far from her, may be seen some from the dregs of society, who can scarcely defray the expense of (to them) the luxurious treat of bathing and gossiping from morning till night. They consider going to a bath to be the summum bonum of earthly good. And what do you imagine the remuneration demanded, to be? It is one cent! For female adults, *one cent*—and for a child, *half* a cent!

Males are considered here, and indeed throughout the country, a race of beings superior to females, and therefore, they receive much more attention. And as a matter of course, they pay a much higher price. The natives are in the habit of going to the bath once in two weeks and making a business of cleansing. Some of them, perhaps the majority, do not wash their faces *once* even, during this interim. Ladies, highest in rank even, do not. They express their astonishment that Frank ladies should take the trouble of washing their faces every day. "Oh! how can you do it in cold weather?" inquired one of these belles.

*Kükürtlü.* This is called Kükürtlü or sulphur-

eous bath, because it is impregnated with sulphuretted hydrogen. At the orifice, the waters are sufficiently hot to cook an egg, so as to be eatable, in five minutes. The temperature is somewhat less than boiling heat, though not very much so. As it issues from the ground, it has all the show and action of boiling water. A remarkable fact is this, viz: that both hot and cold waters issue from grounds very near to each other.

## ANALYSIS.

In 10,000 grammes of water there are of

Chloride of Sodium,	0,453
Bicarbonate of Lime,	1,880
Sulphate of " "	2,375
" " Magnesia,	2,357
Sulphuretted hydrogen,	3,321
Carbonic acid,	1,520

*Tchekirgeh baths.* These are several, deriving their name from the village where they are located, and all supplied with water from the same source. In this place there are also many private baths, attached to the houses of different individuals. These are often hired for the sake of enjoying more quiet than can be found in the public baths.

## ANALYSIS.

In 10,000 grammes of water there are of

Sulphate of Soda,	0,020
" Alumine,	0,206
" Lime,	0,001
" Magnesia,	1,022
Bicarbonate of Lime,	12,890
" Soda,	0,521

Chloride of Sodium,	1,016
Free Carbonic acid,	0,821
A trace of the oxide of iron.	

The accompanying is a view of the village of Tchekirgeh, "the fashionable watering place" of Turkey. It is situated about three miles from the city and contains about 150 houses. The accommodations are of an inferior kind. "Fashionable" it is, however inferior it may be. All classes resort thither from the Governor or Pasha, down to the wayside beggar. This village is somewhat elevated commanding a splendid view of the plain, which is rich and luxuriant. But owing to the almost entire want of a spirit of enterprize among the Turks, (to whom this village belongs,) most of the houses are extremely indifferent. They are rented out to Christians and Europeans, either from this city or from abroad. The spring and autumn are the seasons of the year, when these baths are most generally frequented. Were they in the hands of a free and enlightened people, who could understand their mineral properties and apply them, they would undoubtedly prove a source of immense revenue. Great benefit is derived from the use of them. Many families remove to the baths for the purpose of spending a season according to the wealth and circumstances of the individuals. Many remove to them for a mere change. Others go with impaired health, and return much improved.

Again, others by an unwise use of the waters and by various exposures, get their systems predis-



posed to an attack of the intermittent fever. The climate of this city and of the region round about, is celebrated for the prevalence of this fever; and justly so, I think, to some extent. It never did prevail, however, to that degree represented by transient visitors to the city. Still, on account of the abundance of decaying matter, there are unquestionably a considerable number of cases annually. It is also, in part, attributable to the careless habits of the people. They expose themselves frequently by great general carelessness, and by being in the night air after taking a bath, both of which circumstances predispose the system to taking the intermittent fever.

During the period of eleven years which this station has been in existence, there has been but one case of decisive intermittent fever in our several families. Sometimes, it is almost impossible to shake it off. Especially so, if the extremely indigent are attacked with it. These people do not understand the delicate—the invaluable art of nursing. They do not perceive the importance of laying their patients under the necessity of dieting. The sick sometimes crave fruit—it is given them—perhaps even unripe fruit, which proves injurious and sometimes fatal.

Cutaneous diseases are frequently met with among the natives and especially among the children. It may be attributable to the climate in part, but probably with much more justice to the eating of unwholesome food in general, as well as to that

of much fruit in particular. I am inclined on the whole, to attribute it to the last mentioned causes. It is a singular fact, that children are nursed till they are two, three or even four years old,—far beyond the period when they can run and play alone. The following, and similarly amusing scenes may be met with. While children are engaged in play they leave their sport and come up to their mothers—take a momentary draught from the source which nature has supplied, while standing! and run off to their play again. Said the father of one of these great babes to Mr. and Mrs. Ladd (our associates,) as they were visiting together one evening, “this child sometimes nurses—then again he eats with the family. If we have olives, he eats olives—if we have *beans*, he eats *beans*!” I have never doubted, since I have been a resident in this country, that many children die either from sheer neglect, or from ignorance on the part of their parents with regard to diet. An Armenian female attended my Bible class recently. I inquired if she was a mother. She replied in the negative. She said she had been, but both her children died about two weeks since. “Of what?” I inquired. She answered with perfect non-chalance, “I don’t know. They both had some sores come out upon their faces, and they went off.” They were of the ages of four and seven, she said. She had none to survive them! yet not one tear did she drop—not one expression of a lacerated heart escaped her lips!

A Mussulman woman was once in our family room, and during a season of conversation, I inquired of her, whether she had any family. She replied in the negative. "Had you never any children?" I again inquired. "Yes," she answered indifferently, "but they are all gone now." "How many?" I continued. "Sixteen—some of them died of the measles, some of them of the small pox, and some of them of other diseases."

The small pox prevails here only to some extent. Occasionally, we meet with children in the street whose faces are not entirely cured of their eruptions. It is my impression that it does not here prove fatal to the extent it does in America. The infected are never carried to the hospital. There is an indifferent hospital, however, to which a few individuals are carried, during the prevalence of the plague. The system of vaccination is practiced with success, as a preventive, both in this city and elsewhere.

You may be aware that the plague has prevailed most fearfully in this country at intervals. In this city, it is said, as many as eight hundred have died in a day. There is a difference of opinion existing as to the manner by which it is communicated. It is supposed by some, that the air where it exists becomes infected and communicates it. By others, (and this is the general opinion,) it is thought, that it is taken by coming in contact with infected persons and things. A system of quarantine has been established within the past few years, but on a very

imperfect plan. But, although imperfect, it has resulted in much good. During the past three years very few, if any, cases of the plague have occurred in this vicinity. To give you an idea of the manner in which quarantine is performed in some places, I will give an instance. I well recollect what peculiar sensations came over me, as I was travelling with our little daughter a few years since, when we heard of the report of a case of plague in Constantinople, and that in consequence of it, the passengers on board the steamboat were all to be put into quarantine at Gemlik, the port of Broosa. Some said it was to be a period of three days; and others said of seven. It was in the month of February. Snow lay upon the ground. And more than all, there was no quarantine establishment, which could receive us. When we disembarked at Gemlik, which you may remember is situated about 15 miles from Broosa, I inquired respecting the rumored quarantine. It was replied, that we were only to be fumigated. I accordingly stepped into the box for fumigation. But the attendant immediately cried out "tchick" (come out.) Wishing to pay respect to all public orders, I was on the point of putting in my little girl also. But some merciful Turk standing by exclaimed, "Zazick" (unfortunate) to put the little girl in. "It is not necessary." So *she* was suffered to pass on without suffering the inconvenience of quarantine, which, however, did not deserve the term in this instance.

Affectionately yours.



## LETTER III.

*Animals, both wild and domestic—Vegetables—Fruits—Flowers—Wine—Rakee—Cultivation of the Mulberry tree—Manufacture of silk—Taxes—Prison, &c.*

MY DEAR FRIENDS :—

I would not neglect to mention the various animals, fruits, flowers, vegetables, etc. etc., which are found in the immediate vicinity.

*Domestic Animals.*—Oxen, camels, buffaloes, horses, asses, cows, sheep, goats, dogs, cats, etc. Buffaloes perform the labor of oxen—their milk is also used, as is that of sheep and goats to some extent. Camels are used extensively for bearing burdens of various kinds, particularly, merchandize.

*Wild Animals.*—On the mountain the brown bear—the wild boar—the deer—the wild cat—the polecat—the otter—the jackal—the fox—the wolf—the squirrel—the rabbit and the weasel, are found. Near the summit of the mountain a pond is seen containing some excellent trout.

*Birds.*—Geese—turkeys—fowls—ducks—owls—doves—storks—eagles—pigeons—cuckoos—nightingales—swallows—wood-peckers—partridges—pheasants.

*Flowers.*—The mountain and the plain around, abound with a great variety of common flowers.



Some of them are the familiar friends of our early days—such as, daisies, poppies, roses, mustard, egg-lantine, jessamine, elder blows, blackberry, hops, white and red clover, and many others. Wheat, rye, barley, oats, corn, tobacco, cotton, flax and rice. The cultivation of rice is now prohibited.

*Vegetables.*—Beets, carrots, parsnips, radishes, turnips, squashes, cucumbers, peppers, tomatoes, cabbages, cauliflowers, artichokes, beans, peas, and potatoes. There are but few of the last two kinds of vegetables, viz: peas and potatoes. Not even a sufficiency for the few Frank families residing here.

*Fruit.*—Apples, pears, peaches, nectarines, quinces (large and fragrant, some of them weighing even two lbs and few a ounces,) prunes, plums, citrons, mulberries, cherries, almonds, hazelnuts, olives, figs, walnuts, chesnuts and grapes.

Grapes are very abundant. Many kinds are exceedingly delicious. They are sold from month to month for one cent per oke, (an oke is  $2\frac{2}{3}$  lbs.) Nothing is purchased by the pound, and nothing by the quart or gallon. Cheese, butter, meat, fruit, &c., as well as milk, wine, &c., are all sold at so much per oke.

Wine is manufactured to an almost incredible amount in this city. Thousands of barrels are made from year to year. Nearly every Christian family engages in this business, (I use the term *Christian* to distinguish them from the mussulmans.) There are 12 or 13 wine-shops in the city. The

common wines are sold (unfortunately) at the low rate of one piaster per oke, i. e. 4 cts. for more than a quart. Superior kinds come higher. It is here, as elsewhere, the bane of society—the enemy of domestic peace—the ruiner of fortunes and the destroyer of souls! The high as well as the low—the poor as well as the rich—the honorable as well as the despised, pay their homage to this enemy of all good. Recently, a tract on the subject of intemperance has been written by the Rev. Mr. Powers, and we trust that a temperance society will soon be formed. The Turks are prohibited by the Koran from the use of intoxicating drinks. There are some who violate their consciences and their obligations and drink it in secret. A few, (though very few,) become intoxicated. There is far more sobriety in the Turkish quarter of the city than in those occupied by either the Armenians or Greeks. In the last mentioned, the least of all.

It is astonishing to people of temperate habits to see the amount of wine which these Armenians and Greeks can dispose of at a time. Both males and females will drink tumbler after tumbler, as freely as a temperate person drinks water. And when this is done, the host will say to his guests, “drink another, *you have drunk none at all*—drink another.” Again and again this is repeated. Rakee is a species of distilled spirits and much used here. It is far more an invention of the enemy of all good, than that of the manufacture of wine.

Mulberry trees are cultivated to a great extent,

Not on account of their fruit. This is a mere secondary object. But for the purpose of securing nourishment for the silk worm. All classes are absorbed in this business. Their houses, even to their parlors, are filled with worms feeding on the mulberry leaf. The inhabitants are so absorbed during the silk season, as to render them far less accessible than at any other period.

Beautiful silks are manufactured and in great abundance. The middle classes are more occupied in this business than any other. They gain their livelihood by it. Rich and brilliant satins for divan pillars—a great variety of silks, both for the use of males and females—some of them (such as the females wear,) are interwoven with gold thread—gauzes for mantles, for bed-curtains and even for dresses, are beautifully woven. Fringes, tassels and trimmings of every conceivable pattern and device are made out of the silk which the market plentifully supplies.

The machinery with which these articles are woven is generally rude in the extreme. We sometimes see large, rough stones attached to the looms as weights. Some European machinery has, within a few years, been introduced here.

The Broosa silks are extensively worn throughout this region of country. The most wealthy wear the kinds which are embroidered. The common people, the more ordinary ones. Even the lower classes wear it considerably. Not from motives of pride and vanity perhaps. But there

frequently seems to be a total want of discretion and consistency in the dress of the females. Their husbands and brothers weave the silk. They procure merely a sufficiency for a scant dress—it is rudely made up—in a few days loses its lustre, and becomes soiled. Among the Greeks, females may be met with wearing Broosa silk dresses carelessly adjusted, (if adjusted at all,) with slipshod shoes and heels appearing through their worn out hose. I fear I may have offended the delicacy of feeling of some of you. But remember that it is far less offensive to read of such things than to personally observe them. Manufacturing establishments might be successfully carried on amid the facilities which this city affords. Productions are abundant, water also. Wages are low compared with those in the United States. The spirit of enterprise is low. Much less exertion is made by the lower classes than there would be, if motives for industry were placed before them. There is much poverty and distress during winter months. Appeals are frequently made to our charitable feelings. But all that missionaries can bestow on the numerous poor is “as a drop to the bucket.” And moreover, foreigners are more in danger of imposition than are native residents.

Taxes are high. There are no less than eight different kinds levied upon this people, though not upon every individual.

The 1st is the *Capitation* tax, paid only by Christian and Jewish subjects; the 2nd, *Salanya*



—this tax is raised to defray the common expenses of the town or community; the 3rd, *Damga*—a small percentage on every thing made; the 4th, *Gumruk*—a tax on imported or exported goods; the 5th, *Oeshür*—tenth of all the products of the soil; the 6th, Tax on wine; the 7th, *Zevmish*—daily tax, more or less; and the 8th, *Badg*—paid for articles brought to the city market, as loads of wood and other products.

Interest is high, varying from 15 to 30 per cent.

You can easily imagine that when a man's business once becomes embarrassed and he resorts to taking money on interest, how soon he may become bankrupt, unless he experience a sudden favorable turn in pecuniary matters.

Many are imprisoned for debt and here I will describe the interior of the prison in this place, that you may be able to decide, whether there are any prison Discipline Societies or not in this region. It is one apartment with the exception of one small room which is well ventilated and lighted. If a respectable man should by any misfortune become imprisoned for debt, he may possibly be permitted to occupy this room. But the prison itself, is indeed a heart-sickening place, and heart-sickening scenes transpire there. Sometimes there are 200 persons, perhaps, occupying that one apartment. Some of the prisoners have their feet placed fast in stocks, and can in no wise move. In hot, sultry weather so many being crowded together, the atmosphere is unavoidably rendered very fetid. I



once heard accidentally, that one individual, after being imprisoned a day or two, became deranged. The scenes which passed before him, the profanity, and quarreling, and impure atmosphere altogether overcame him and reason tottered on its throne.

When the Sultan was about to visit this city the past summer, those imprisoned only for debt, were liberated. It was meet that they should come forth from that dark and loathsome abode and partake of the universal joy. The criminals were removed to a dungeon and the apartment was converted into a place for the accommodation of the soldiers.

Affectionately yours.

## LETTER IV.

### *The Franks.*

MY DEAR FRIENDS :—

There are only from ten to fifteen different Frank families in this city, belonging to, at least, eight different nations. There are four different Consulates, viz : the American, the English, the French, and the Russian. These Consuls act as agents for other nations in some cases. The American Consular Agent serves two or three other nations as agent, besides our own Government. He is a Ragusian, was appointed Consular Agent by the late Commodore Porter, who visited the city in the year 1832, and from that time to the present, he has performed the duties devolving on his office. -

Many Franks annually visit this city. At distant intervals there are some distinguished guests. They prefer, however, to travel incognito. A few of the foreign ambassadors at Constantinople have come hither. Some Franks come in quest of health, and for the purpose of using the mineral waters. But many come without any definite object in view. There are many fortune hunters in these ends of the earth ; and so far as my observation extends, many of them are of German extraction. At least more of this nation come to our door than from any other foreign nation. Some

solicit charity,—clothes, money, and a few desire books. Some have found their graves here. A Mercantile Establishment existed here a few years since, the head of which was a Swiss gentleman, who spoke German. Of the various individuals connected with him from time to time, six have died—one only in this city—the five at other places.

One poor German, a stranger, died here in a khan, (a kind of comfortless inn,) friendless and perhaps alone. After he was dead, it became known that he was a Protestant. Mr. S. was requested to go and perform the funeral services. Some porters, (when the services were concluded,) took up his body to carry him to his grave. While on their way, the rude bier on which his remains were borne, came near falling to pieces, in which case they might have been precipitated into the street.

A few months since a German stranger came to reside here for the purpose of pursuing his trade. He attended our public service twice, which is held in the Turkish language. He appeared attentive to the preaching, though he probably understood it very imperfectly. We heard nothing more of him and knew not but he was a mere transient visiter, and had gone on his way. Recently Mr. S. was requested to go and perform the funeral services for "a poor German." He went to his room which was in a khan, not knowing who had inhabited it. He ascertained that the poor

young man was the stranger, who had been present once or twice at our public service. He had probably died alone ! When Mr. S. and Mr. L. one of his associates in labor, went to perform the funeral rites, they found his remains in a melancholy condition. No kind mother, sister, friend or neighbor had anticipated them "to prepare the body for its burial." It lay upon a dirty bed, his knees not straightened, his arms up to his head, his eyes still unclosed and his face turned towards the wall. The scene strongly spoke of the agony of his dissolution.

His body was taken out and placed upon a bier, and a covering thrown over it to screen it from the rude observation of gazers. Mr. S. made a few remarks accompanied by a prayer. Then the body was taken up and carried to a distant, quiet, though rude spot, where the dust of a few Franks will sleep till the morning of the resurrection ! Oh ! what a sad thing to die friendless and alone—a stranger in a strange land ! The circumstances of his death and burial, when they became known to us, caused a deep melancholy to steal over us. We mingled our tears together while listening to the sad relation. Many an inquiry arose with regard to this poor friendless stranger—friendless he was, for we were ignorant of his sojourn in this city during the past few months. He may have a mother somewhere. Some devoted sister may have survived him. If so, how will their hearts be pierced through with many sorrows, when they shall hear of his melancholy dissolution here !

The graves of all nations out here in the East, so far as my observation has extended, are shallow. Those of the natives the most so. An English gentleman, who is occasionally a resident here, once remarked that he "hoped he should not die in Broosa." "Why so?" we inquired. "Because" said he "the graves are so shallow that I should expect mine to be robbed of its prey by jackals and my body eaten up." The bodies of Franks are generally placed in coffins ere they are buried. There are exceptions, however. Indigent strangers, if any die here, lie down in their narrow homes coffinless, as all the natives do.

Yours affectionately.



## LETTER V.

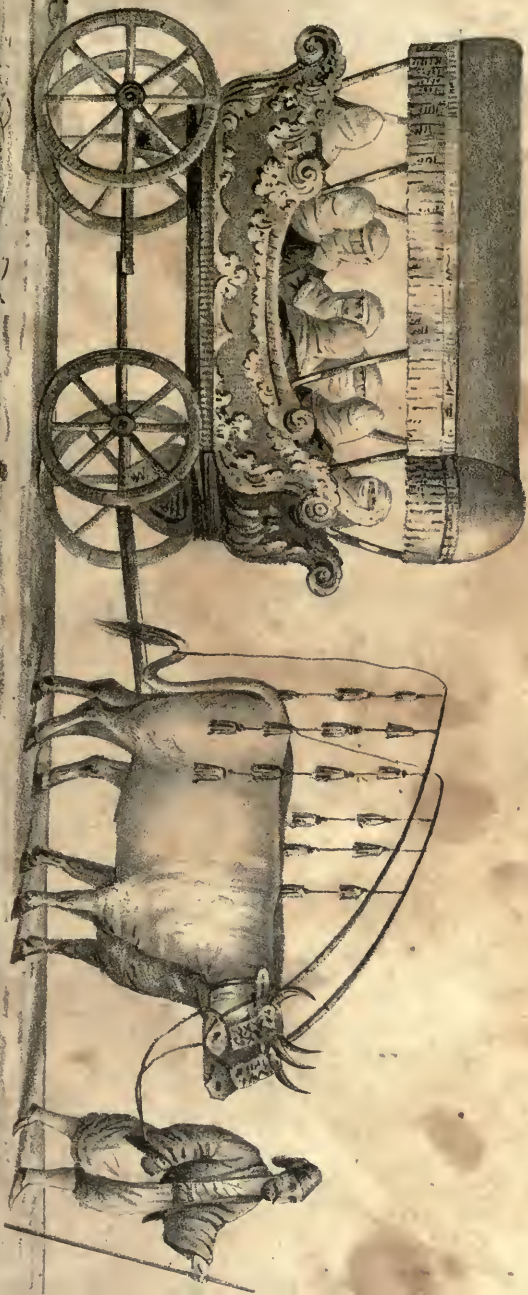
*Mussulmans—Number of mosques—Mausoleums—Konacks—Nature of the worship in mosques—Pretensions to work miracles—Ramazan—Beiram—Medressehs—Interior of a harém.*

MY DEAR FRIENDS :—

My object is not to delineate the character of the Mussulmans in these letters. Yet, as we are residents on their soil, and as this is by far the most numerous class of people in this city, I will briefly allude to some of their most prominent characteristics.

Estimating the population of the city at 80,000, their number is about 60,000. But if the census were properly taken, the number would probably fall short of this estimate. They are a far more bigoted set of people than the same class in the great Metropolis. They come much less in contact with Europeans here than there. Hence, there is far less civilization and refinement to be met with here.—There is also more inveterate hatred existing here among the Turks against those who bear the Christian name, than there. And as we advance farther and farther into the interior, more of this feeling is to be met with.

Formerly, it was said that there were as many mosques in the city as there are days in the year,



TURKISH CARRIAGE.



viz: 365. From many of these ascended the cry five times in twenty four hours, La allah illa Allah, Muhammed resool allah, i. e. "There is no God but God and Mohammed is the prophet of God." It is extremely doubtful, however, whether this number of mosques ever did stand at any one time. Some of them are very fine. *Ooloo Dgami* (great mosque) is the largest and finest in the city. It is one hundred and sixty five feet long and one hundred and fifteen feet wide. Four preachers could occupy as many different stations, and not much incommode each other by their voices. As we pass it, we sometimes inquire of ourselves and each other whether it is probable that the blessed Gospel of the Son of God will ever be proclaimed within those walls.

The Zilderum (or Lightener), is another fine mosque. It was named in honor of Bajezet 1st, who, on account of the energy and quickness which characterized his plans and movement, was called "the Lightener." It is capacious, richly carpeted, unincumbered with benches and pews. On one side, there is a low pulpit, in front of which are two large wax candles from two to three feet in circumference and six to eight feet in height. In the centre, there hangs a circle of lamps answering to a chandelier.

Near by this mosque is a mausoleum containing the remains of Ilderum, the Lightener; those of his wife, of his son and of two small children. A splendored shawl is thrown over his high grave.

His turban is still placed over the head, covered with a rich embroidered shawl. Here is the Koran out of which he read more than 400 years ago. It is three feet in length, two in breadth and one in thickness. There are many mausoleums standing here, six of which contain royal dust. Others are less distinguished. Among those which contain royal remains are those of the Sultans Osman and Orchan. It was the latter which took the city from the hands of the Christians in the year 1336. From that time to the year 1453 it was the residence of the Sultans, and the Capitol of the Empire till the taking of Constantinople by Mohammed II. These two mausoleums were undoubtedly a part of a large Greek church, as the cross is distinctly visible upon the wall in one place, and in another there is a beautiful polished marble column which, in the form of a cross, supports the roof. This contains the remains of Sultan Orchan. The Greeks say, that the Turks have in vain endeavored to conceal the cross with plaster and that it can never be made to adhere. So by a constant miracle, it is pretended that an emblem of Christianity is made to appear.

There are many large houses of the Turks called konacks. By some they are called palaces. But they deserve not the name. They are rather rude than otherwise. The materials of which they are built are frail. Some of them, the number is small however, are respectable. In some of the houses fine wrought and beautiful marble may be seen in







*Lith by E. Weber & Co. Baltimore*

T U R K

various parts, while here and there, and indeed all over the houses, large, irregular heads of nails appear. Their sofas of satin; some of them embroidered with gold, their rich and splendid carpets illy compare with their coarse, scant curtains. Few things are in good taste in Mussulman houses.

When Sultan Mejid was here last season, as he was sitting in a beautiful kiosk erected for the purpose, and where he could obtain "a bird's eye view" of the entire city, he expressed his surprise to one of his officers, that he saw only a few new houses. He thought the view of the city exhibited signs of decay. Could any of his courtiers then surrounding him have spoken the truth, they might have told him that the reason why Broosa, and indeed every city, and every village in the Turkish Empire, except the Great Metropolis, bears the marks of decay, is to be traced to the policy of their Government, to the oppression which characterizes their laws and to the tyranny which has been for ages crushing the people to the earth.

Their religion, being emphatically a false religion, they cannot, *do not* receive the blessing of God upon their Government. "Thy blessing shall be upon thy people," says David. But among all the thousands and tens of thousands of Mussulman in Broosa, God has no people. They are all His enemies. They accord to an impostor the love and homage which is due only to His beloved

Son. They hate the name and doctrines of Christianity, so far as they are acquainted with them. They are proud. They look down with contempt upon those who call themselves by the name of Christ. The degrading epithet of *dog* is every day applied to those who bear the Christian name.

They are exceedingly ostentatious, as it respects the customs of their religion. As it is not the religion of the heart, they seek not the retirement of the closet, where they may pour out the feelings of their souls "to Him who seeth in secret, that the Father who seeth in secret may reward them openly."

Wherever they may be when the Muezzim (the criers on the mosque) ascend the minarets, to call them to prayers, they cease from their pursuits, (at least many of them do,) go to a fountain of water and wash their faces, hands and feet ere they commence their services. In the coldest of weather, when it is snowing hard and the ground is iced over, they omit not this chilling, freezing process. Then they enter the mosque, commence making their prostrations, counting their beads and repeating over some form of prayer. But it happens to be in Arabic. Consequently, few understand its import. When their mummeries are concluded, they retire and renew their business in the bazars or go to their homes.

Their mosques, to do them justice, present a far more inviting appearance to a devotional heart, than do any of the churches of the nominal chris-

tians in the city. There are no pictures in them before which they could offer that sacrifice of the heart, which God our Savior claims. The worshippers are far more apparently devout. There is not that irregularity and irreverence to be seen, which is manifested on every side in a Christian church. They invariably take their shoes from off their feet, when they enter a mosque, which reminds us of these words, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." They seat themselves on the carpets, without any boisterous talking or exchanging of salutations, except that of a bow perhaps, at the same time the right hand being raised to the forehead or placed upon the heart, as a token of respect or affection. When it is not convenient for them to go to a mosque at the time of prayers they do not omit them. I have seen men kneeling by the road side, performing their devotions, as if they were in their closets.

Turkish ladies have been visiting us and when the hour for prayers has arrived, they have risen, gone out, attended to their ablutions, come back again to the parlor, and kneeling down, performed their devotions in our presence, while the others, less pious or rather, less bigoted, pursued the conversation as at any other hour.

Some of the Mussulmans pretend to work miracles, though the power of doing so is not credited by the most liberal minded. Several years since, one of the men high in authority, viz, the Lieu-



tenant Governor, was visiting with us. In conversation, he remarked that many in his nation pretended to work miracles, but that he had never yet been able to see one performed. "I have demanded the evidence, repeatedly," said he, "but have never been able to obtain it."

Fasting is an important part of their religion. Ramazan is a season of thirty days, which they pretend to observe as a season of fasting. From sunrise to sunset of each day, they abstain from food altogether. They neither eat, drink, smoke or even take a pinch of snuff, from day break to sunset. The time for commencing this season in the morning is made known by the firing of three pieces of cannon, and at night for eating all, by the same signal. They have their food in readiness to eat, some even sitting at table with spoon in hand, ready to help themselves to some kind of food, the moment the first signal is given. They commence with a ravenous appetite, of course. They spend a great part of the night in eating, drinking, playing, smoking and story telling. They retire late, or rather early in the morning, if at all before day break. They almost literally turn night into day and day into night. They are exceedingly ill-humored during this period. Business is slowly and indifferently performed. At the end of this season of fasting, *Beiram* comes. This is the time for feasting. It continues three days. During this season, scarcely any business is transacted. It is devoted to exchanging of friendly





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A TURKISH WOMAN,  
with her family on a donkey.

and ceremonial visits. Every one who can possibly afford it, procures a suit of new clothes for this holiday season. Much cordiality is evinced among them. Males of the same rank when meeting, even if it is in the street, often exchange kisses and sometimes embrace each other.

There are many Medressehs (or Colleges) in this city, designed only for the Turks. They do not, however, deserve the name. The principal books studied by them are the Koran and a few religious books, all of which, of course, inculcate the Mohammedan religion. The students are a set of dirty, lounging fellows, who look when they appear in the street bare-legged and sometimes even bare-footed, as if they had slept and smoked away nearly all their senses.

We make no exertions in behalf of the Mussulmans. Only two have ever been present at any of our religious services, and they only on one occasion. A Pasha once desired to borrow a Bible of us for the purpose of reading, as we presumed, some of the historical parts of it. Only at distant intervals is a visit of ceremony made by the gentlemen of the station on the presiding Pasha or Governor, and on a very few other Mussulmans of influence. It is merely done for the purpose of conciliating them. In case of an emergency their aid might be of importance.

We are ready and willing to extend to any of this nation both civilities and kindness. But we have little or no encouragement to labor for them directly.

Before I close this letter, perhaps, some of my female friends who peruse it, would like to go with me and get a peep into a Turkish harem, viz, the female apartments of a Turkish house. Well, we will step into that of Ibrahim Pasha, one of the exiled Pashas, living near our house. Broosa, by the way, is the place of banishment for Pashas who have incurred the displeasure of the Government. They live in voluptuousness. They are not separated from their families and deprived of every thing which makes life desirable, as are perhaps, "the exiles of Siberia." *They are merely deprived of power.* They receive a monthly stipend from the Government for their support. In some instances it is very large. Ibrahim Pasha is one of this description. We shall see that he has thirty or forty persons connected with his family. He has two or three wives who occupy different parts of his extensive establishment. He was formerly a very barbarous man, and undoubtedly would still be so, were not the hands of his power tied. His physiognomy is fierce in the extreme. His hair, beard and mustaches are white as wool. His face is of a deep crimson. His frame is large and athletic. There is an expression of determination and power in his eye which causes one of delicate sensibilities involuntarily to retreat from his gaze. The deep crimson of his countenance more than excites the suspicion, that he freely indulges in the use of wine and ardent spirits, notwithstanding the prohibition contained in the Koran in reference to its use. He performs







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TURKISH LADY.

twenty and even to thirty. While all are standing in a line facing their superior, they commence a series of uniform motions of the head, hands and feet, from one side to another, accompanied by strange guttural sounds, from which peculiarity their name is derived.

At first, their evolutions are slow—but they increase in force and frequency as the farce goes on. In the mean time, they are vociferating the name of God, "Allah hoe Allah hoo," with every jerk of themselves, till finally it appears as if they would even jerk their souls out of their bodies.

But suddenly, they desist and for a brief moment, all is quiet. They then commence another series of the same unearthly inhuman movements. There can be no doubt, however shocking the exhibition may be to every reasonable person, that there is one present who takes a malicious pleasure in this shocking pandemonium. Yes—there must be satanic influence and satanic aid present!

At length, when they have wrought themselves up to such a pitch of frenzy that they can no longer endure it, they fall down and for a season they appear like stiffened corpses. If any can "be possessed of the Devil," I can think of no human beings in all this wide world, more likely to be completely under his influence and control, than are these devotees.

Sometimes little boys may be seen taking their first lessons in these brutish exercises. As they grow up they become more and more expert till

finally, when they have arrived to years of manhood, they have become complete adepts in these arts.

There is one order of Dervishes who inflict tortures upon themselves, thinking such acts meritorious. They may be seen on some occasions with wires thrust through their cheeks and with wounds here and there upon their but partially clothed bodies. These things are all suffered on the same principle which prompts the devotees in India to practice hook-swinging,—viz: they imagine it to be acceptable to, and meritorious in the sight of God.

Do not forget them, dear friends, but come to their aid by your fervent prayers!

Yours affectionately.







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THE GRAND SULTAN

## LETTER VII.

*Visit of his Majesty, Sultan Abdoul Medgid.*

MY DEAR FRIENDS:—

I have before alluded to the visit, with which this city was honored from the Grand Sultan. We scarcely ever witnessed so much excitement and enthusiasm under any circumstances, in any country, whatever. For nearly a month previous to the arrival of his Majesty, the city was a scene of bustle and preparation. Nearly every countenance beamed with interest, and every foot walked lightly.

Two or three Pashas came expressly from Constantinople to superintend the preparations that were made for the Royal guest, and to issue the numerous commands. More than a thousand different kinds of laborers were employed.

The Pasha's residence at Broosa, was rebuilt with the greatest expedition. A beautiful kiosk, (summer house,) a short distance up the grand Mount of Olympus, went up as if by magic. They were finely painted, both externally and internally, and tastefully furnished.

Various improvements were made in the city. The two roads, leading from the two sea-ports to this city, viz: from Gemlik and Moudania, distances of fifteen and twenty miles, were improved. "Rough places were made smooth"—"vallies

were exalted and hills brought low," at least to some extent.

On the day of the Sultan's arrival, thousands of people literally lined the streets, filled the houses and windows standing on the principal street through which he was to pass, for the distance of three miles. Never since our residence among this people has there been witnessed so much excitement. No reigning Sultan has honored this city with a visit since it ceased to be the capitol of the empire.

Early on the morning of his arrival, intelligence was brought that he was on his way to Broosa, and his arrival might be anticipated in the afternoon. A public crier announced his approach. The pavement or ground was sanded, as if the road in its ordinary state was not good enough for the feet of his Majesty's horse to tread upon. And after his arrival, whenever he went out to visit any place for the first time, preparations were made by sprinkling the road with clean fresh sand.

The presiding Pasha of Broosa, with his armed forces, went out to meet him, and so did the Greek and Armenian Bishops with their many priests, all in their sacerdotal robes—and the leading men of the different nations, who reside in this city. The children of the same nations—some of them uniformly and prettily dressed, composed a part of the procession. The Greek children were dressed in white, with blue sashes, each carrying a wreath of flowers in his hand. As they followed the royal guest into the city they sung a piece, expressive of





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their joy on the happy occasion. Mussulmans, Armenians, Armenian-Catholics, Greeks and Jews, composed a part of the almost unending procession.

The august visitor was welcomed to the city under the firing of cannon and with the Sultan's own fine royal band of music. His Majesty slowly approached the city, preceded by forty life guards on foot, in double file. Following these, but surrounded by several of the same, approached the Grand Sultan himself, mounted on a fine horse richly caparisoned with gold.

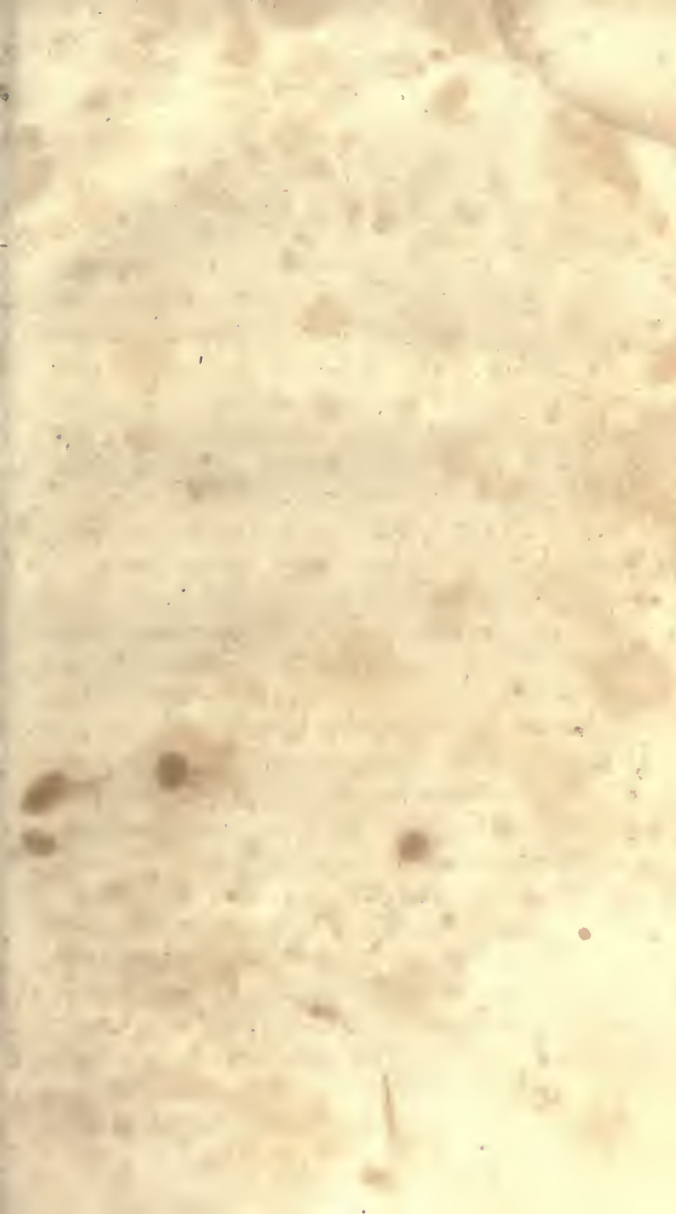
His Majesty was dressed in a rich military uniform with splendid gold trimmings. His countenance is not striking, neither is it uninteresting. It wears a calm and placid expression, which cannot fail of interesting. It *invites* rather than *repels*. Behind him came many Pashas, Officers and two hundred lancers. Next came citizens of every rank, and lastly, the rabble.

A great amount of baggage was brought. Among other things of value, it is said there were twelve horse loads of newly coined money to defray the expenses of the journey. Many presents were bestowed while the Sultan was a guest in the city. The ecclesiastics—the children connected with the schools—the soldiers and various other classes shared his beneficence.

It was not expected that either the palace or the kiosk would be inhabited by any other persons after his departure. On the same principle, none of

thrown over it—sometimes there is none. White plates are the best plates I have ever seen in a native house, however wealthy. But copper plates are the most in use. Instead of silver spoons are seen wooden or iron ones. Salt is taken out of the dish with the fingers. If a turkey is brought upon the table, it is severed with the hands, the legs, wings, etc. etc., being parted, one after another, and the whole business dexterously finished. In case a dish of pilav is brought on, each one, sitting around the table on the floor, takes his spoon and helps himself directly from the dish in the centre of the table, to his mouth. Then again, into the dish, and so on. This course is not very agreeable for an *American* to participate in!

3rd. In America, when brides enter their new homes they are expected and desired to converse freely with every member. But when brides enter their new homes among the Armenians of this region, they are not allowed to speak in the presence of their mothers-in-law till they give them formal permission, except by a whisper. Sometimes this permission is withheld for several years! I have unintentionally subjected young married ladies to embarrassment by addressing myself to them and sometimes asking them questions, when, on account of the presence of their mothers-in-law, they had not the privilege of replying to me. "How were they relieved from their embarrassment?" you may inquire. They either sat with their lips closed, or they came to me and whispered a reply into my ear.





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ARMENIAN BRIDE

4th. In America an unmarried lady gets her household furniture in readiness after some acquaintance with him who is to be her husband, and after an engagement to be married. Here, it is done frequently *years* before any such engagement is formed, so that she may be married on the shortest notice. Some, however, who are in part or quite in readiness for marriage, receive no offer, so that unfortunately, both the furniture and lady "remain on hand."

5th. In America, persons on retiring to rest go *to their beds* and *lay off* the garments they have worn during the day. Here, the bed is brought to *them*, and they lie down with their clothes *on*.

6th. In America, when a gentleman and lady contemplate entering the marriage relation, they generally leave the house of their fathers and live by themselves. Here, they remain under the paternal roof on one side or the other, and frequently combine four or five generations in one family.

7th. In America, when a marriage connexion is about to be formed, the parties concerned generally and happily agree, and *then* the consent of friends is obtained, if possible. Here the friends first make the proposition and agree, and *then* the immediate parties concerned reluctantly or cheerfully concur.

8th. In America a bride is usually delicately arrayed in white, and is generally one of the most social of the wedding party. Here among the Armenians, she is cumbrously arrayed in dark, gay, silks or



satins. She stands in the corner of the room with her whole person entirely concealed from view by a bright red silk garment, extending from the crown of her head to the feet. And she stands as dumb and motionless as an idol or a statue.

9th. In America female beauty is supposed to consist in delicate form and slender waist. Here it is considered chiefly to consist in that quality for which a farmer most values his hogs, viz: corpulency. The lady who is called the beauty or belle of Broosa, is one of the most corpulent ladies of this city!

10th. In America a corpse is dressed in white and simple attire, corresponding to the solemn occasion. Here it is dressed in the gayest apparel with evergreens, flowers and tinsel. It appears as if arrayed for the ball room instead of the dark, silent and narrow chamber of the dead.

11th. In America people who go to church sit quietly and hear what the minister says. Here they stand and converse with each other or listen to what their neighbors say.

12th. Such is the construction of the Turkish language, (which is the language of intercourse here,) that it frequently corresponds to our *English* read backwards. *Ex.* "I saw the Pasha of Broosa yesterday hunting on the plain with his dogs." *Turkish construction*: "Yesterday — plain on — of Broosa its Pasha — with his dogs — hunting—saw I."

13th. As we reckon the hours of the day in America it is 12 o'clock when the sun is in the zenith and at the nadir. In this country it is 12 o'clock at sunset and near his rising.

14th. In America, if a farmer wishes to take his sheep to their pasture the sheep go before and he follows them. Here the man goes before and the sheep follow *him*. John 4: 10, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him."

15th. In America all carriages drawn by horses are so constructed, that the horses go before and the carriage is drawn behind. Here there is one kind of two horse carriage, so constructed that while one horse goes before it, in regard to the other, "the carriage is before the horse." It is called the *Takhtravan*.

16th. In America, a man on entering a neighbor's house takes off his hat, but keeps on his shoes. Here he takes off his shoes, but keeps on his head dress.

17th. In America, a man saws by pushing the saw from him. Here by drawing it towards him.

18. American ladies sometimes paint their cheeks. Here Mussulman females paint their *toe-nails* red.

19th. American mothers, when they offer their babes the nourishment which nature has provided, take up their babes into their arms and give it to them. Here mothers go to the cradles of their babes, *lean over them* and thus nourish them, while they still remain in the cradle.

20th. In America floors are scoured by the *hands*.—Here by the *feet*.

21st. In America, when knitting, matrons wind the yarn around their fingers.—Here around their necks.

22nd. American ladies in sewing turn down a hem *towards* them,—here they turn it *from* them.

23rd. American seamstresses sew from right to left. Here they sew from left to right.

24th. In America, when knitting they begin at the *top* and knit downwards. Here they begin at the *toe*, and knit upwards.

25th. In America the commencement of a book is at one end. In Mussulman books the commencement is found at the other end.

26th. Americans print and write from left to right—the Mussulmans from right to left.

27th. In America a laborer carries a burden upon his shoulder,—here he carries it on his loins.

28th. In America they shave their beards, and let their hair grow. Here they let their beards grow and shave their hair.

29th. In America, a man in going to a house, knocks for admittance at the door of the house. Here they knock at the outer gate, or on the gate of the outer door yard. See Acts 12: 13.

30th. In America we beckon to a person to come to us by bringing our hand towards us. Here by carrying it from us.

31st. In America when a person makes a social call on his friend, if the lady of the house were to offer him a single tea-spoonful of sweet-meats (which would only tantalize his appetite without satisfying it,) it would be a gross insult. Here it is one of the highest expressions of politeness. I well remember that about ten years since, immediately after our arrival in Broosa, an English traveller called on us. He was a stranger to Eastern etiquette. Our servant brought in a waiter containing a vase of jelly, a tea spoon and a tumbler of water. The jelly was presented to the gentleman. He took the vase in hand and began to eat. He happening to relish it continued eating it, saying occasionally "you have some very nice jelly, Mrs. Schneider," to the no small amusement of present company.

32nd. In America, if a party of ladies wish to spend an afternoon together, they meet, or are invited to the house of one of them. Here they go to a public bath—to some running stream, or to some shady grove and carry their food with them. This is what they call "making *kaif*." It is to them the summum bonum of earthly felicity.

33rd. In America the front of a dwelling house usually faces the street. Here it has no reference to the street whatever, but faces the door yard.

34th. In America, when a person wishes to wash he pours his water into the bowl and then washes himself. Here he first washes himself and then it is caught in the bowl. That is, a person or ser-



vant, must stand by and pour upon his hands the water with which he washes them and his face, and then it is caught in the bowl beneath.

35th. In America a refusal is expressed by *shaking* the head. Here by throwing it *backwards*.

36th. In America it would be vulgar for those who wait on tables to stand and gaze at those engaged in eating. Here it is "adèt," "fashion," i. e. it is expected.

37th. In America when a person sits down, he still lets his feet rest on the floor. Here he gathers up his feet and sits *on* them. I must add, however, that when he does this he must be either sitting on the floor or sofa. Chairs are in but little use here.

38th. In America people clap their hands to praise a public speaker. Here to call their servants.

39th. In America, when an ox is shod, he is confined in a strong frame, where he stands in an upright position. Here when he is about to be subjected to this operation, he is bound with ropes and thrown upon his back with his feet extending upwards.

40th. In America when a school teacher has occasion to punish a scholar with the rod, he applies it to his back. Here he applies it to the soles of his feet.

41st. In America, when day laborers wish to



find employment, they generally go to some person and offer their services. Here they go into the market and stand till some one hires them. Math. 20 : 3, "And he went out about the third hour and saw others standing idle in the market place."

Affectionately yours.

## LETTER-IX.

### *Difference in the treatment of the sexes.*

MY DEAR FRIENDS:—

You may be aware, that throughout all the nations of the East, a great distinction is made between the sexes. Parents consider the reception of a son far more propitious than that of a daughter. More congratulations are bestowed when a son is committed to their trust, than when a daughter is bestowed.

—As children advance in years, it becomes more and more perceptible, that boys are the most favored beings. More provision is made for their education. From time immemorial down to near the period of our arrival in Broosa, the education of females had been wholly neglected.

When this station was established, a considerable number of Greek girls were attending a Lancasterian school. Among the Armenians only one female *was said* to be able to read. There *might* have been one or two more. A change is now slowly but perceptibly coming over the community, with regard to this subject. Many who formerly viewed the subject in an unfavorable light, have now abandoned their prejudices. They are making some effort (though slight) to secure to their daughters the benefits of, I cannot say *education*, exactly. To learn to read and write is with them the great desideratum. Nothing more

is supposed to be necessary. "Our mothers, grand-mothers and great grand-mothers got along without knowing how to read even, and cannot we?" In other words, they mean, "Our grand-mothers had no knowledge, if our daughters learn to read, it is a *great thing*, and if they do not, it matters little."

The present Vartabed is inclined to exert himself somewhat, however, in favor of female education. He has urged its importance in church more than once; but it will require time to accomplish any thing in behalf of this important subject, as "*yavash, yavash,*" (*slowly, slowly,*) is the motto in almost every thing in Turkey. We have been, and still are, teaching a few females to read. In the Armenian school, about fifty girls attend. They are not receiving a thorough course of education by any means. They read and spell only. I went in once and surveyed the school. In the female department, there were forty or fifty present. The teacher called up a class to read. One poor little girl was standing by, when the teacher happened to raise his arm to issue some command to a more distant scholar. He accompanied his command with such an angry tone, that he might be supposed to be taking vengeance on some one. The little girl at hand, supposing that the stroke was coming on her head, shrank and jumped away involuntarily. The circumstance, however slight, and perhaps an every hour's occurrence, spoke a volume. It convinced me, that the principle by

which he governed these little immortals, was any thing but that of love and confidence.

Females are considered so far beneath the males, that, in engagements for marriage, the female is expected to carry to her new home a large dowry, if she can command it, and a specified sum of money.

Generally, when the husband and wife go out on a visit together, one follows the other at a short distance. The gentleman is first served. For instance, in passing sweetmeats and coffee, first the gentleman and then the lady is served. No native gentleman in the city takes his wife and walks with her leaning on his arm. Said one Mussulman woman to another, as they were passing Mr. S. and myself, "Why, he takes his wife and walks with her as if she were equal to himself!" If you were to accompany us in making a call on some family, and the husband or elder brother should come in from market, you would see the wife go immediately and bring him his pipe. Soon he would call for a glass of water. She would go and bring it. After an interval she would bring him a cup of coffee. Ere long, perhaps, his pipe requires rekindling and he calls on his wife for more fire. She appears, in short, more like a galley slave at times, running up and down the shrouds, than the cherished one of his soul. Such examples as the above would not be met with invariably in every native family. Some wives appear as if they had a measure of respect accorded



to them. But they are rather exceptions than sufficient to constitute the majority.

At weddings and on great feast days, one may see great numbers of them sumptuously arrayed. Many of them are beautiful, exceedingly beautiful. Some of them are amiable. But the fairest attractions with an abundance of ornaments superadded, without true piety, still leave them destitute of all proper and valuable ornaments. The ideas of some beautiful writer will admirably apply here. "Without a spirit of sincere piety and fervent consecration to the glory of God—without a simple and confiding faith in the friend of sinners, what is a female often, but the sport of her own vanity and man's selfish, cruel dominion? Invest her with Christian hopes—raise her to a fellowship with her Savior and her God—breathe into her heart the Spirit of prayer—throw around her the sanctity and security of religious principle, and you place her in a situation to overcome the weakness of her own nature and to become man's guide rather than the subject of his despotic rule." When Mr. S. and myself have been spending an evening in a native family, we cannot forbear noticing how very inferior females are made to appear. They do not generally take an active part in the conversation. Indeed, some do not appear able to do so. Their thoughts and feelings are foreign from the subjects discussed with us. Among the Armenian females, domestic subjects, relating to the number of children each one possesses—troubles with servants—



different kinds of food—fashions and “new and strange things,” interest most. They are excellent house wives, generally; proverbial for neatness. They are “keepers at home” to a greater extent, than are either the Greek, Mussulman or Jewish women; and so far as my observation extends, they are more conscientious, amiable, and in all respects more praiseworthy in their domestic relations, than any other native females in this community. But until the Armenian mother and wife becomes enlightened and renewed, she will not possess that respect and dignity, to which discreet and faithful wives and mothers in every quarter of the world are entitled. She will never sit as the sun in the domestic system and from her will never emanate those influences, which are to bless for two worlds the children of her love.

May I solicit your prayers particularly, dear friends, for these poor Eastern sisters. We love them, and would labor and pray for them till we put off these our earthly tabernacles. If you will aid us in this respect, we shall undoubtedly rejoice together during the endless ages of Eternity, over many brought into the Upper Temple through our united instrumentality.

Yours affectionately.





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ARMENIAN.

## LETTER X.

*Ignorance of the nature of true religion existing in the minds of Armenians and Greeks.*

MY DEAR FRIENDS :—

These nominal Christians are exceedingly ignorant of the nature of true religion—the religion of the heart. And many of them are not only ignorant, but extremely demoralized. Probably, there was not one individual in Broosa, who was acquainted with experimental religion ere this mission was established. At least, we had painful reason for supposing there was not.

On our arrival, and when viewing the city from an eminence, think you not it was a heart-stirring thought to us, that probably in all this mass of busy, active population, *there was not one single individual*, who was on the Lord's side—in the true road to heaven? There was moral death on every side. As Mr. S. and myself stood alone, *though not solitary*, on some of these naturally beautiful heights, where we could survey the dwellings of nearly all the inhabitants, again and again we inquired of each other,—“Can these dry bones live.” Scripture furnished us with a reply.

I suggested, that we did not know of any one on our arrival who had taken the Lord Jesus to be his portion. That there *were positively none* of this description, we know not. We shall re-

joyce with joy unspeakable, if we are permitted to meet a long train of blood bought witnesses in heaven, who ascended thither in *far by gone* years, guided by the influences of the Spirit, and the Word of God alone ! Reason, however, forbids our cherishing the hope confidently.

At present, the great mass have only "a form of godliness without the power thereof." A few have been brought to a knowledge of the truth. Many others have lost their confidence in those rites, on which in former years they risked their everlasting all. Still, they have not yet submitted to the humbling doctrines of the cross. The great multitude, alas ! continue to stray on the dark mountains of error and superstition. I would not imply that all are equally wicked. Some of them display many interesting and amiable traits of character. We have been led to observe with regard to many different individuals, "What interesting Christians they would become, if the grace of God were to operate on their hearts !" But as one sad development after another comes to our knowledge, we are constrained to adopt the language of Isaiah, viz : "Judgment is turned away backward, justice standeth afar off, for truth is fallen in the street and equity cannot enter." A respectable Greek once remarked to Mr. S., that he did not think that one native could be found in Broosa, who would not tell a lie, if his own interest could be promoted by it. The telling of falsehoods among business men is almost, if not quite



universally, justified. They say they cannot transact business, and consequently cannot gain a livelihood without it.

Among all classes it seems to be "their vital breath" to tell lies. The children literally "go astray as soon as they are born, speaking lies." Among the Greeks particularly, they sadly, nay constantly violate those blessed commands, "Lie not one to another." "Speak not evil one of another." &c. &c. Sometimes faults are confessed to us by those who are culpable by saying, "I will tell you the truth, for I know you do not approve of lying." Being so well aware of our abhorrence of their easily besetting sin, they feel very confident of being pardoned, if they confess their fault, though they have not repented of it.

Their general neglect of the commands of God causes us to doubt, as to their saving acquaintance with the truths of Christianity. Their abuse of God's most holy day—their neglect of His blessed Word—their strong adherence to many of the vain rites and ceremonies of their church, &c. &c. give us indubitable evidence, that they are far from God and far from the straight and narrow way to heaven. But I shall speak more fully in subsequent letters on these various subjects.

So confident are they of being in the right path to heaven, notwithstanding the above and many other equally dangerous traits of character, that they are inclined to cast off those, who have em-

braced evangelical doctrines. The latter are anathematized under the opprobrious epithet of "dissis," an indefinite title given to infidels and persons of no religion.

As I remarked above, they appear to be entirely unacquainted with the nature of true religion. When conversed with on the subject, many of them seem utterly unable to comprehend our ideas. To be a Christian, in their opinion, is to adhere strictly to all the rites and ceremonies of their churches—to keep all the fasts and feasts—to reverence the saints and above all, the Virgin Mary—to pray to them—to make the sign of the Cross, and to do a multitude of such like things, which, to an enlightened mind, appear equally absurd and ridiculous. Their religion is all external. It has nothing to do with the heart. This may be "a cage of unclean birds—full of all manner of uncleanness." Still, if the rites of their churches are complied with, *all is well for both worlds*. They appear as if they could

"Read their title clear,  
To mansions in the skies."

They go to church very often. Some go nearly every day. They listen to the long, though unintelligible prayers—make the sign of the Cross frequently and complacently—and return home fully satisfied, though they have not gained one profitable idea, and though their thoughts have been roving "like the fool's eye to the ends of the earth,"

and though they are still "poor and miserable and blind and naked and in need of all things."

Such being some of their characteristics and such the hopes on which depends their everlasting all, you will perceive how much they need the grace of God to change their hearts—and how much their churches need resuscitation. "Come, oh ! breath and breathe upon these slain that they may live !"

Affectionately yours.

## LETTER XI.

### *Armenian Catechism.*

This Catechism was originally translated by one of the missionaries of Constantinople, and published in the New York Observer. As most of the readers of these letters may not have seen that paper, and yet might be desirous of knowing the avowed creed of the Armenian Church, it was thought, that its insertion in this book might not be out of place. It is given without any comments. The reader will draw his own inferences.

The title-page of the work reads thus: "Christian Doctrine, briefly exhibited for the use of Schools, in modern Armenian. By command of his most reverend Holiness, Divine-Gift of our Lord, Successor to the Apostles, Patriarch, and Arch-bishop—Constantinople, 1843." It commences and goes on as follows:

*Question.* What is necessary to constitute a man a Christian?

*Answer.* To be baptized in the name of the Holy Trinity, to receive the seven sacraments of the church, to believe firmly whatever is written in the creed, and to keep the commands of the Church.

*Q.* What is meant by the Holy Trinity?

*A.* That God is one, and yet exists in three persons—the Father, Son and Holy Ghost; and that

the Son, although he is the Son of God, was not begotten as are earthly children ; but as thought is generated in the mind of man, so that while that which produces, exists, it also exists and is always produced, (so is the generation of the Son.) Wherefore we call him consubstantial and co-eternal with the Father, the Word of God or God the Word ; because he is the Word of (Pan or Logos) God, and is himself God.

The Evangelist John declares : “In the beginning was the Word.” For being the Word of the Father, while the Father is, the Word also is. “And the Word was with God.” Because not being by carnal generation, he could not be separate from the Father. “And the Word was God.” Not having a being and substance distinct from the Father, he is said to be consubstantial, that is, to have one being or-essence, with God the Father.

The Holy Spirit is the spirit or breath of God ; whence while the Father is, the Holy Spirit also is, and has one nature and essence with the Father and the Son—for which reason the Holy Spirit is said to be consubstantial with the Father and the Son.

*Q.* What do we mean by calling Jesus Christ God ?

*A.* We mean that the Son of God, God the Word, being eternal God consubstantial with God the Father, that he might deliver man from hell and the captivity of Satan, took upon him soul, mind and body, united them to his divine self, and be-



came perfect man, not having, as sometimes angels assumed, a body in appearance only, but possessing a true and real body. He was born of the holy Virgin Mary, who is therefore called the Mother of God; and as the Mother of God continued a virgin, his birth was plainly by miracle. The name of Jesus, which signifies Savior, was given him by the command of an angel; and having joined human nature with his divine, he was also called Christ, that is, Anointed. Christ, after he had taken a body, being in his own nature perfectly righteous, and having become man in order to justify men and deliver them from sin, endured, without sin, every kind of affliction as punishment for the sins of men, submitted to fatigue, hunger, reproach, sorrow, and finally to excruciating tortures, was crucified, buried, and the third day rose again.

After he had given up his life on the cross, he descended in spirit to hell, where he released from their captivity the spirits who were held captive by Satan; and after his resurrection he commissioned the apostles to go into all the world to preach his divinity and the doctrine which he had taught; and to baptize those who believed, in the name of the Holy Trinity: for he had appointed that no unbaptized person should enter heaven.

And since it is by the efficacy of baptism that we become members of the Church, no man who is not connected with the Church—that is, no man who is not a believer in the doctrines preached by

the apostles of Christ, and from their time transmitted down to us, and no man who is unbaptized, can attain to salvation.

*Q.* If it be so, is it certain that one after baptism will go to heaven?

*A.* No. It does not follow from the fact that an unbaptized person cannot enter heaven, that he who is baptized will certainly go there. He must also truly believe all that the Church believes, and keep his faith alive by good works and the practice of virtue. And since, if a man commits sin, he does despite to the grace of God manifested in the Son of God having become incarnate, and shed his blood, and died for his salvation, and anew willingly serves Satan, it becomes necessary that he be (again) reconciled to God: and to this end God has appointed priests in his Church to act as his representatives. The sinner must therefore exercise contrition for his sins, and confess them to a priest as if he confessed them before God; and doing this with the purpose not to offend God by one other subsequent sin, he may be reconciled to him. This reconciliation takes effect by the absolution pronounced by the priest, and he must then humbly submit himself to and perform the penance imposed on him by the priest.

And as by sin he is cut off from the communion of the Church, after the performance of his penance he becomes again a partaker of the grace bestowed by the Church of Christ, and recovers his former state of sanctification by partaking of the body

and blood of Christ. The communion of the body and blood of Christ is indispensable for the salvation of the soul to every Christian. By doing these things one continues in union with the Church.

*Q.* What is the Church?

*A.* The Church is the union of believers, all of whom acknowledge the same true God, and profess the religion taught by the same God. And as the true religion is one, and God who reveals it is one, and Christ the head of the Church is one, the Church also must be one. Those who are separated from it by heresy or disobedience, are out of the Church, and cannot form another Church, however numerous they may be; according to Christ's words: "If he hear not the Church let him be unto thee as a heathen man and a publican."

The Church is holy, because the truths which it teaches, and the admonitions which it gives, are for the sanctification of men; and Christ, who is the head of the Church, is the fountain of all holiness. Whence true holiness is found in the true Church; and however sinless and virtuous they may be who are not in the Church, they cannot be *holy*. Whence also we receive the doctrines of the Fathers who are attested to us as holy; for the Church esteeming them holy, we are bound to receive their confession of faith and (approve) their deeds; and not receiving them, we become schismatics from the Church.

*Q.* What are the sacraments of the Church?

*A.* Christ, from time to time, bestows grace upon the members of the Church in various ways, through the medium of those whom he has set as his representatives in the Church; and to the external means by which grace is conveyed, we give the name of sacraments. The sacraments are seven.

1. Baptism—by which a man becomes a member of the Church.

2. Confirmation—by which boldness is gained to profess the Christian faith.

3. The Communion—in which, under the appearance of bread and wine, the real body and blood of Christ—the true Sanctification—are received from the hands of the priest, and by it we are sanctified. And although in the sacrament of the communion, nothing but bread and wine appears to the eye, it is yet the living and life-giving body and blood of Christ that we see and taste; and we confess that in every particle of the bread, and in every drop of the wine, is the whole body and blood of Christ.

4. Penance—by which sacrament dead souls who have become cut off from the Fountain of life by deadly sins, are healed, if they sorrow, with a perfect heart, over their sins, confess to a priest, submit to his admonitions, obey his commands, and so become entitled to absolution; for unless the priest say, "I absolve thee," it is impossible to obtain forgiveness.



5. Marriage—which is appointed for the increase of spiritual seed to the Church.

6. Ordination—by which officers are designated to perform various offices in the Church, to preach to the people, and administer the sacraments. As there are different grades in the ministry, those of a lower grade have no authority to perform the duties belonging to a higher grade. This sacrament is also called Orders.\*

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\* There are nine classes among the Armenian clergy, besides their spiritual head, the Catholicos ; all of whom receive ordination by the laying on of hands. Of these, four are below the order of deacons, viz ; porters, readers, exorcists, and candle-lighters. Above the deacons are priests, vartabeds, and bishops. The priests never preach, but celebrate mass, hear confessions, and perform parochial duties. The vatabeds are devoted specially to the business of preaching. It is from this class alone that the bishops are selected ; and sometimes, though not very frequently, they become acting bishops and perform every episcopal function, without ordination to that office. The present bishop of Trebizond, for example, is only a vartabed. All below the bishop are ordained by the bishop ; the bishop is ordained by the catholicos, and the catholicos by a council of bishops. The patriarch is merely a bishop appointed by the Turkish government to be the civil head of the nation. As such he exercises a certain spiritual jurisdiction over all the churches and clergy in Turkey, and takes to himself the title of Archbishop. The vartabeds and bishops never marry. The priests, when they enter the priesthood, are required to be married ; but are not allowed to marry a second time. The priests can never become bishops, except in case of the death of their wives, when, if they choose, they may be ordained vartabeds, and become eligible to the episcopate.



7. Extreme Unction—or the reading of the gospel and prayers over the dangerously sick. By this the sick man, through the grace of God, is delivered from his sorrows, and if he has sin upon him, obtains pardon. But sins destructive to the soul, which are called deadly, do not obtain pardon by this sacrament alone, without contrition and confession ; yet if a man repents from the heart, and has no time for confession, or confesses and dies before he has completed the penance necessary to the perfect purification of his soul,—by the merits of the death and blood of Christ, and those of the saints who have had fellowship with him in his death, whose merits are also the merits of Christ, with the prayers of the Church for his purification, he is cleansed, and becomes an heir of the kingdom of heaven. But if he dies impenitent and in deadly sin, the prayers of the Church cannot save him.

Baptism, and Confirmation which the priest performs with the holy oil in connection with baptism, are necessary once to every Christian, and no more.

As often as a Christian commits sin, and repents of it, with confession to a priest, he should perform penance and partake of the communion.

Ordination is to be performed (to the same office) but once, and gives authority to administer the other six sacraments.

In Extreme Unction there may be an anointing with oil, as the name indicates, and in other na-

tions this is practised ; but as the use of oil is not essential, the custom of anointing the sick is not observed in our Church.

*Q.* Are the essential articles of faith collected and written down, that we may easily remember them ?

*A.* They are, in what is called the Creed, and are as follows :

(I omit the Nicene creed, which is here introduced, as it differs in no important particular from other versions of it.)

*Q.* What are the commandments to be obeyed, that we may keep alive our faith ?

*A.* They are of two kinds. The first are contained in the Decalogue, by which we learn to repress evil passions, and rectify our conduct. The second are the commands of the Church, by observing which we show in deed that we belong to the Church.

*Q.* What are the commands of the Decalogue ?

*A.* 1. "Thou shalt love the Lord thy God with all thy heart." By this we are obliged to love and worship God, and put honor upon the blessings which he bestows, and the instruments and media by which he bestows them.

Hence we honor and worship\* the Cross, which became the instrument of our salvation, and which was wet with the blood of Christ. Taking this as

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\* The word here used is the one which is almost uniformly employed to express the worship paid to God.

the emblem of our glorying, at the commencement of every thing that we undertake, we make the sign of the cross upon the face.

We reverence the holy virgin, Mother of God, from whom Christ, the Son of God, received his body, and thus we by her have the grace to be, according to the flesh, kinsmen with God, who chose her to be the medium of conferring this grace upon us.

We reverence the Saints, who, by their preaching, and holy lives, and the pouring out of their blood in martyrdom, taught and confirmed to us the Christian faith; and being beloved of God, they now live with him, and through their intercessions he bestows blessings upon us. We, therefore, take them for intercessors, and through them offer supplications to God; as before Christ came, one of the kings of Israel prayed: "For the sake of David thy beloved, turn not thy face away from thine anointed." And God has, in many places, promised to show mercy to sinners, because of the intercession of the Saints.

We honor also the relics of the bodies of the Saints; for they were saints in the body who became the means of so much good to us. The honor paid to relics is only an expression of gratitude, and is not to be understood as if they were supposed to have power to secure forgiveness of sin, or to do any other thing whatever. Nevertheless, God sometimes works miracles by means of these bones, as when he raised to life the dead

man who was thrown in contact with the bones of the prophet Elisha.\*

With the same views we honor angels also, because they are ministers to make known to us the will of God ; and he has appointed them to be attendants and guards to defend us from unseen dangers.

Second Commandment. — “Thou shalt not take the name of the Lord thy God in vain.” By this we are forbidden to take the name of God into our mouths vainly, and to swear falsely, or even take a true oath unnecessarily. But when necessity requires, or it is done for the ends of justice, or any such like purpose, the taking of oaths is not forbidden.

Third Commandment. — “Honor the Sabbath day ;” which, in commemoration of the glorious resurrection of Christ and the descent of the Holy Spirit on that day, has been observed by all Christians on the first, instead of the seventh, day of the week.

On this day the Christian is bound to refrain from all labor, go to church, unite in public prayer, listen to the preaching of the divine word, attend upon the holy sacrament of the Church, and be engaged in such like spiritual employments. And as brotherly love is a Christian duty, visiting, in a

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\* For an illustration of the gross superstitions connected with the use of relics, and of the barefaced frauds attempted upon the people in regard to them, see Missionary Herald for November, 1842.



spirit of love, among friends, is not contrary to this commandment.

Fourth Commandment.—“Thou shalt not make unto thee any graven image (or idol).”\* The meaning of this is that the honor due to God alone, must not be given to any other being or thing; and although Christians now do not attribute divine power to any other than God, yet some by their love of money, and some by their subjection to their own appetites and passions, become idolators; as the apostle says, “Covetousness, which is idolatry,” and “whose God is their belly.”

Fifth Commandment. — “Honor thy father and thy mother.”

Sixth Commandment. — “Thou shalt not kill.” Under this commandment are included calumny, slander, evil-speaking, wounding the feelings of another, and other such like things.

Seventh Commandment.—“Thou shalt not commit adultery.”

Eighth Commandment. — “Thou shalt not steal.” Making gain by false representations, selling a bad article at the price of a good one, or taking more for a thing than it is worth, and knowingly passing counterfeit money, come under this prohibition.

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\* What the reason may have been for the transposition of the order of the commandments, I do not know. In the Armenian Bible the arrangement is the same as in the Hebrew and English.



Ninth Commandment. — “Thou shalt not bear false witness.”

Tenth Commandment. — “Thou shalt not covet thy companion’s, or thy neighbor’s, or any other person’s possessions.”

The ten Commandments are comprehended in these: “Thou shalt love God with all thy heart and soul, and thy neighbor as thyself;” and “Whatsoever ye would not that others should do to you, that do not ye to them.” Obeying these perfectly, is obeying all.

Q. What are the commands of the Church?

A. 1. To go to church and attend Mass on the Sabbath and appointed feast-days. 2. By no means to fail once a year to confess all one’s sins to a priest. 3. Humbly and reverently to partake of the communion once a year, at Easter. 4. To do no business or work on the Sabbath and festival days. 5. To fast on Wednesdays and Fridays, and on whatever days of the week a great fast may occur.

Q. How many kinds of sin are there?

A. There is original sin transmitted to us from Adam, which is washed away in baptism. Our actual sins are of two kinds, mortal and venial. Venial are small sins, which we commit through weakness or ignorance. Mortal are great sins, which bring death upon the soul, and oftentimes upon the body also.

Q. How many kinds of mortal sin are there, and what are they?

*A.* Seven. 1. Pride ; 2. Envy ; 3. Anger ; 4. Idleness ; 5. Covetousness ; 6. Gluttony ; 7. Concupiscence. From these arise all other sins.

And whatever sin one commits knowingly and with evil intent, if it be not repented of, it becomes a mortal sin, and destroys the soul forever ; but if a man transgress a commandment ignorantly, it is a venial sin in him.

*Q.* What are the remedies for these sins ?

*A.* If one would be free from pride, he must always be humble in his walk and conversation, however much he may know or possess.

If we would guard against envy, we must love our brethren and companions, desire their good, speak well of them, and rejoice in their prosperity, although we may not enjoy the same.

To keep from anger, we must, under all circumstances, be meek, quiet, peaceable and forgiving towards others, although their conduct be injurious and calculated to excite our anger.

To avoid idleness, we should always be employed in well-doing, and laboring to cleanse the soul from sin, however severe and difficult a thing it may be to us.

To prevent gluttony, we should have regard to our health, and exercise moderation in our eating and drinking ; and observe the prohibitions of the Church with respect to eating, lest besides destroying the soul, we injure the health of the body also.

To guard against concupiscence, we must take heed to maintain chastity and keep the passions in subjection, lest we destroy both soul and body together.

Besides these remedies, if in the midst of our employments, we would think of these four things, death, judgment, hell and heaven, it would keep us from many sins.

*Q.* What are meant by the reward of the righteous, and the punishment of the wicked ?

*A.* The souls of the righteous, after death, become worthy to see God and enter into everlasting life ; and the souls of the wicked are delivered to Satan.

At the day of judgment the souls of men will be again united to the bodies which they cast off at death, and Christ, the Son of God, will judge every good and bad deed of every one. The righteous, both soul and body, will go to enjoy eternal happiness in heaven, and the wicked will be sent to suffer never-ending torments in hell. Those, however, who have died under condemnation for the venial sins only, or who have failed to complete their penances, may, until that day, through the prayers of the Church, be cleansed by the grace of Christ, the great Justifier, and become heirs of heaven.

*Q.* What are we to do when we wish to obtain any thing from God ?

*A.* We are to pray with fervor and perfect faith, expecting that if the object of our desire be

for our good, God will give it us; and because we do not know what is for our good, Christ, our Lord, has taught us to pray thus :

(Here follows the Lord's prayer.)

Every Christian should learn and repeat this prayer. Every petition that we offer must correspond to one of the petitions in the Lord's prayer, or our prayer will not be acceptable.

## LETTER XII.

### *Early engagements and marriages.*

MY DEAR FRIENDS:—

Parties are betrothed at a very early age. In this city from eight years upwards. In the villages, still earlier. It frequently happens that gentlemen are double the age of their affianced. There is not, however, generally so great a dissimilarity.

The subject of marriage is more frequently before the minds of the female community than any other. From their childhood, I might almost say from their infancy, they hear this subject discussed in reference to themselves. The all-important subjects of inquiry are, "To whom shall we give our daughter? Who has the most money? Who is the most honorable? Who is handsome? &c." Not so much, "Who is worthy? Who sustains an unblemished reputation?" Here the marriage contract is emphatically a bargain. Love has nothing to do with it. The immediate parties, scarcely have any voice in the matter. Perhaps, I may safely say, that the *lady has none at all*. The obvious reason is this, that they have not arrived to years of discretion. It is no uncommon thing for a gentleman of thirty years of age to be married to a lady who is not more than fifteen or sixteen. She marries with her mind uncultivated



and her frame delicate. "Cares like a wild deluge come" upon her and she alas ! has neither philosophy of principle, or physical strength to carry her forward easily and happily. And *especially* is she wanting in those *Christian* principles which might enable her to triumph over them all, and even enable her to smile on the various ills of life. The result is, that children frequently rule their mothers. They are loud and boisterous enough in issuing *commands* and *reproofs* — frequently, quite too much so ; but if they see that their orders are not obeyed, they either fall to beating them, and that too sometimes most unmercifully, or they yeild up their point by saying with the greatest indifference, "this is the way with children." Sometimes they receive downright insults from their children uncomplainingly.

Mr. S. was once making a visit in a respectable Greek family. As the sweetmeats and coffee were being presented to him by the lady of the house, (according to the usual custom), one of her little children ran up and asked for some. She refused to attend to him while she was waiting on her guest. The young lad flew into a violent passion and struck her. She then felt constrained to wait on him, after receiving such a reproof from her own little boy, and gave him what he desired !

"My husband is not as handsome as the husband of my cousin Supuitza" (said a young, beautiful, but vain wife,) "while *I* am *handsomer* than

my cousin is — I do not — I cannot love him — I *will* not live with him. Therefore I will return home to my father's house." She forthwith returned home and no entreaties or threats have been sufficient to induce her to go back to her husband.

Another evil arising from early marriages is this, viz : while the females are yet children themselves, they become entrusted with the care of precious immortals, looking up to them for aid and example. Alas ! Alas ! how inadequate they are to sustain these solemn responsibilities.

The Armenians, as a nation however, are more happy in their domestic relations, than any other people surrounding us. There is not a little in their general character which is calculated to interest. There is much reason for supposing that God has great blessings in store for this people. Oh ! may the time rapidly advance when the blessed Gospel of the Son of God shall throw a charm around their domestic relation.

A young friend (an Armenian) recently became betrothed. We inquired of him the name of the lady to whom he had become engaged. He said, *he did not know !* It was neither *real* or *pretended* modesty, which prompted such a reply. The fact is this, young misses are almost universally spoken of as the daughters of such a man, or of such a woman. And so, he was aware of his engagement with the daughter of such a man. However strange this may appear to you, I can give

you another fact which may seem still stranger. Parties frequently, though not universally, become united in marriage before they have had one good view or even glimpse of each other !

The marriage ceremonies are more or less brilliant and imposing according to the wealth and respectability of the parties. People of the first rank give very particular and repeated invitations. The middle and lower classes give but two, i. e., one from the family of the bride and one from the bridegroom. Sometimes only one invitation is given. At distant intervals, we are invited to attend a wedding and usually aim to comply, merely for the purpose of conciliating old friends and gaining new ones. We would much prefer the sanctuary of our own quiet family room, to being crowded and wearied amid nuptial scenes. We go, whether invited to houses of the first rank or to those of the lowest, if they are moral people. No others think of inviting us.

I will now describe an Armenian wedding, which you may presume was similar to all others in the same nation, according to the wealth and respectability of the parties. In the present instance, both the gentleman and lady belonged to families of the highest rank. Our invitations were brought to us three different times and by two gentlemen on each occasion.

The ceremonies commenced on Friday, when the bride and her female friends accompanying her,

went to a public bath where the day was spent in bathing and feasting.

On Saturday evening, all the invited guests repaired to the houses, containing the bridal parties. I will here remark, that houses contiguous are frequently borrowed for such occasions. They can be made to communicate very easily and by making this arrangement, much more ease and comfort can be secured. On this occasion, three houses were well filled. On our arrival, I was taken to the mother of the bride, who cordially welcomed me and seated me on an elevated seat by her side. After spending about an hour, where the married ladies were seated, the mother took me to the apartment containing the bride and her young and beautiful companions. The bride's name was Nazik Doodoo i. e. *Delicate Lady*. She deserved the name, for she is extremely beautiful. She was twelve or thirteen years of age. She was richly dressed. But some of her *rich, dark, heavy, silk* garments *did not* remind me of the brides in our own dear country, who by their delicate, ethereal appearance are easily discovered to be those who are to stand before the hymenial altar.

On this occasion, the bride was still unveiled, with the exception of a blue gauze thrown carelessly over her head, but leaving her beautiful childish face still exposed. I had some agreeable conversation with her and her young companions. The entertainment consisted of coffee, sweetmeats, cake, confectionary, wine, rakee and pipes.



On the following eve, the marriage ceremony took place. We went to the house of the bridegroom early in the evening. About 8 o'clock the priests came in and read prayers over some of the garments of the bridegroom. He was then arrayed in them and we all started off, (a numerous train,) for the bride. The party were accompanied by the priests and several musicians with flambeaux, torches and lanterns. The musicians accompanied their instruments with *their voices*. When the music was heard in the house where the bridal party were in waiting, the cry was heard in all the rooms, "Behold the Bridegroom cometh!" The party entered and the guests were sprinkled with rose water. The priests entered with the bridegroom and they called out, "bring the bride forth." Previous to their arrival, she was covered from head to foot with scarlet silks. She seemed *apparently* very reluctant to go from her place in the corner of the room to take her stand by the bridegroom in the middle of the same. The priests again called out "bring forth the bride." There seemed to be some great reluctance somewhere. But it is the custom to appear so. Again one of the priests calls out, "Bring forth the bride." By and bye, she with her bride's maids, began to move forward. They move nearly as slowly as snails. At last they met in the centre of the room. Their hands were joined, and the marriage service was read over them, but in the ancient language. Now, all were in readiness to start off for the church—every person nearly, carried a lighted wax candle



in his hand. We entered the church, walked up and took our stand around about the altar. The hands of the party were joined and their heads after being brought in contact, were tied together with a string which was literally "tying the knot." The marriage ceremony was again read over them. The guests from the church door, dispersed to their own houses. On Monday, visits of ceremony were made to the bridal couple. The bride was still covered or veiled to some extent. The ceremonies, congratulations, &c., continued for several days. Thursday was the day when the gentleman saw his wife for the *first* time, i. e., her face. It may be he never saw it before in his life! I am mistaken, for it now occurs to me, that the gentleman told me, that previous to his marriage he had *once* been favored with a glimpse at his betrothed. It was by mere accident, however.

Affectionately yours.

## LETTER XIII.

### *Baptisms.*

MY DEAR FRIENDS:—

I was ever interested in the baptism of infants, while in my native land. You may, therefore, presume that I took a deep interest in learning the manner of the performance of this interesting and solemn ordinance, in this country.

I will in the outset remark, that the birth of a son is hailed with much more interest, than that of a daughter. Many more congratulations are bestowed by friends. When a daughter is born, the language of the countenances of friends, so far as I have observed them, seems to be something like this, "God has so willed it, and therefore, you must submit."

Children are carried to church, by their parents, when they are only a few days old. The eighth is the usual day, though they are sometimes carried as early as the third. It seems unnatural to us, for any persons besides the parents to give up their children to God in baptism. But here the mother is prohibited from entering the church, till forty days have expired, after the birth of the child. Therefore, the natural parents remain at home. The reason for this haste is, because the people believe in baptismal regeneration, to all intents and purposes. If a child dies before it is baptized, in

their opinion, it is not a Christian and is excluded from heaven. I am now reminded of a Catholic lady, whose husband is a Protestant. She had an infant indisposed which subsequently died. No Protestant clergyman being in the city at the time, she baptized it herself, fearing that it would die without being baptized, and "of course it ought not to die without being baptized," said she.

When a child is taken to church, whether an Armenian or Greek, a large marble font is filled with water. If the weather is cold, it is slightly heated. The child then, in a state of nudity, is entirely immersed. The sign of the cross is made over it several times, and oil brought from the Monastery of Etchmiadzin, (in the case of an Armenian,) is used in making the sign of the cross on the forehead, breast, palms of the hands and feet. This oil is called the *Miron*, and is supposed to have a sanctifying effect. It is being "anointed in the name of the Lord." When all this is done, the child is considered in every respect a *Christian*. I said that they believed in baptismal regeneration. This is evident from the fact, that when the ceremony is concluded, the friends say with much complacency, "Now this child has become a Christian." They believe that the water unites with oil in washing away original sin. They do not wash the child, at all, not even any part of it, for the period of eight days. They keep those parts of the body, where the sign of the holy cross has been made as free as

possible from contact with any thing. The feet and hands are bandaged for the time above alluded to. A certain stipend, in amount about 20 cts, on ordinary occasions, is given for a compensation to the priest who officiates.

My female friends may be desirous of knowing, whether any of the native babes resemble the beautifully and delicately arrayed babes, which are presented for baptism among you. No! not in the least. I have never seen one such in the East, except in Missionary or Frank families. They are carried to church, bound and swaddled somewhat in the form of mummies. Caps are generally made of coarse material, gaudily trimmed, with broad ribbands of several kinds, put on together; you might see yellow, green and red on the same little cap. Some pieces of money or a silver cross are attached to the ribbands also, if the parents can afford such articles. Other articles of clothing equally rude are used. In addition to this, may sometimes be seen, a blanket or quilt, wrought with gold. A friend of ours had an infant baptized—its quilt, wrought for the occasion, cost \$30. When the baptismal ceremony is concluded, the friends return home, where a feast is given to the relatives and friends.

You may be interested in learning some of the names of the people in this country. Some of them are scriptural and some of them are not, as is the case with us. The baptismal name is, usually, among the Armenians, one taken from Scripture.

For instance, Hohaannes, for John; Hagob, for James; Betros, for Peter, etc.

Some give their children the names of Philosophers and Kings. The Greeks do this more than the Armenians. The Armenians assume the surnames of their fathers, when they have arrived to years of manhood. Some of these surnames are matters of no little curiosity to foreigners, when they understand their significancy. The following table furnishes a few specimens:

#### NAMES OF MALES.

*Gülmez Oglu*—the son of one who never laughs.

*Yavru Oglu*—the son of a young one.

*Arab Oglu*—the son of a negro.

*Kabakje Oglu*—the son of a squash monger.

*Papas Oglu*—the son of a priest.

*Hakim Oglu*—the son of a physician.

*Broosa Yarusu Oglu*—the son of the half of  
Broosa.

*Kürk Yalan Oglu*—son of forty lies.

#### NAMES OF FEMALES.

*Dudu*—Lady.

*Marta*—Martha.

*Mariam*—Mary.

*Egisapet*—Elizabeth.

*Zümriit*—Emerald.

You will naturally infer, that few only among this people appreciate the solemnity of giving up their children to God in a formal manner. No examination of the heart, or preparation of any kind is



required. The most perverse, the most profane, the most intemperate, are all, equally with the most serious minded, entitled to a right in this solemn ordinance, in behalf of their offspring.

In conclusion, I will remark, that the solemn obligation assumed by parents is neither thought of, nor alluded to, in after days. No covenant is *assumed* on the part of the parents. They recognize no obligation. No native parent in this country, I presume, would ever think of contemplating the precious promises of God, made to believing parents, if it were not suggested by the missionaries.

Yours most truly.

## LETTER XIV.

*Death—Funeral services, and kindred subjects.*

MY DEAR FRIENDS:—

The foregoing is a sketch of a Turkish grave. Cypress trees are the invariable accompaniment of such places. They afford to them an appropriate sombreness. But on a nearer approach, you will find it all an illusion.

There is great irregularity in the manner of burying in the East. Graves are generally very shallow. With the exception of the Franks, all are interred without coffins. Oftentimes, when digging a new grave, the bones of some previously interred have been dug up and thrown out. Sometimes they are thrown in again, or they may not be. As we have been passing through graveyards, we have occasionally seen human skulls lying exposed to the gaze of men and to the tread of beasts. Other human bones are also scattered about here and there.

Familiarity with such scenes has an undesirable effect upon the feelings. I can myself now view them without experiencing that shock, which I am sure I should have felt at viewing the same sights at home eleven years since. It may surprise you perhaps, if I tell you, that when out with our children for exercise and a change of air, I sometimes sit down and recline my head against a grave-stone,

with the same composure, which I feel when sitting in a chair in our room at home.

Mr. S., when once on a journey, was passing a Greek burying yard, and saw a few villagers engaged in interring some one. A skull had been thrown out when the grave was dug. One of the women either *knew* or *imagined* it to be that of her late husband. She ran, caught it up, wept over it —kissed it, and exclaimed in Greek, “Oh my dear Paniotis! oh my dear Paniotis.” She then allowed it to be thrown in again with stones, bones and dirt, haphazard.

When death occurs, as soon as the breath has departed, preparations are made to bury their dead out of their sight. The dead body is arrayed in the best garments it formerly wore in health. It is put into an open box or coffin (merely for the purpose of carrying it to the grave,) and is borne on the shoulders of four men “to the house appointed for all the living.” If the deceased is a nominal Christian, priests lead the procession in their sacerdotal robes, and chant the funeral dirge. Lighted candles are carried along through the street amid the procession, even through the scorching rays of the sun. Incense is also burned. If the deceased is a female and wealthy, the pale corpse is arrayed in her jewelry and ornaments, and a splendid Persian Cashmere shawl is tastefully thrown over the lower part of the body. When they reach the grave in which the body is to be interred, every thing of value is taken off, and it is interred without a coffin.

Grief for the departed is unquestionably sometimes tender, sincere and deep. And there are at intervals, cases of long continued, heart-felt sorrow spoken of. But generally, though there is a noisy burst of grief during the funeral services, it soon passes off. They contrive to get up something to amuse them and drive it away.

A wealthy Armenian Catholic lady residing near us, on the evening following the interment of her sister, sent a request to the French Consul and his lady to come and visit her, saying "Come we will amuse ourselves." This was to *her* the most effectual way of "driving away dull care."

I was once deeply impressed with the conviction, that the people of this country possess little or nothing to support them, when the arm of God lays heavily upon them. An Armenian Catholic lady near by sickened and died. The night previous to her dissolution, I had spent in watching with her. The next night her spirit took its flight. A married daughter and her husband, four sons, (two of them young gentlemen,) and several more distant relatives were present. During the night, the son-in-law came to our house and aroused us, saying, that their mother was dead, and requested me to come to them immediately. He said that "the children had become crazy." Mr. S. accompanied me thither as soon as possible. We never entered a family *apparently* more afflicted. The daughter was in hysteric fits. One son about twenty-two years of age, had so far lost his reason, that he was

walking about the house smiling, as if it were some happy occasion. A younger brother lay extended, his full length upon the floor, as if bereft both of strength and reason. Confusion was manifested on all sides, and anguish was expressed in every countenance, with the exception of the son above mentioned. But their grief began to moderate and their sense to return, as soon as "the dead was removed out of their sight." They were all soon restored to their reason, "were clothed and in their right mind." "How unlike this scene (thought I,) to many of the death-bed and burial scenes in our dear native land!" The concealed tearful eye, the suppressed sigh, the solemn appeal to the hearts and consciences of the mourners "to lay these things to heart," was neither seen nor heard!

Some months since a party of Greek ladies came to make us a visit. One of them was remarkable for the beauty of her countenance and for the dignity of her manners. She had never visited me previously. How little did I imagine, as I gazed upon her countenance, that it was so soon to be changed and "sent away!" While sitting in our parlor on this occasion, she was taken ill, though I was not apprised of it. On reaching her home, she repaired to her bed, and never more arose from it. But it is her funeral services, which I purpose particularly to describe. I was not an eye witness of them, but as they were related to me by Mrs. Ladd, one of my missionary sisters, I will give you a relation of them. I think that some natives who view-



ed them, thought them splendid, (if such a term may be applied to such solemn services.) You will pardon the expression, when I tell you, that I used it merely for illustrating some of the characteristics of a proud, gay and fashionable people. The corpse was laid in an open coffin, arrayed, apparently, for the ball-room, rather than for the dark and silent chambers of the dead. The ornaments were numerous and brilliant, consisting of flowers, jewelry, a great abundance of lace trimmings, &c., &c. Four Greek ladies, two on each side, walked by the corpse, each with a hand placed upon it. They were weeping and beating their breasts. Several priests accompanied the procession, arrayed in their sacerdotal robes and chanting a funeral dirge. Incense was burned and candles also. The husband and family friends of the lady were not among the mourners, who followed to the grave. They remained at home, as is the custom under such circumstances. The mother-in-law was seen among those that followed. She was supported by two individuals who frequently threw a glass of water in her face to keep her apparently from fainting. There was a vast throng of relatives and friends in attendance, who manifested much grief in their countenances and by their tears and gestures.

This show and mockery of grief, how unlike the quiet unobtrusive burials which true Christianity would dictate! The body was placed within the precincts of the church, for the privilege of which, a considerable sum of money was paid. In the rear

of the funeral procession, a waiter of sweetmeats was carried to the church which was partaken of by the mourners when the grave was closed up.

In reference to the friends who are dead, some kinds of food are carried to the graveyard, on certain days of the year, - viz: on the anniversary of their death and on certain other days, making in all four days in the year. The family priest, accompanied by the relatives and friends, go thither at the time the food is carried. They go ostensibly to have prayers read over the dust of their departed friends. But it proves to be any thing but a profitable ceremony. Some of their number, at least, often go home with dizzy heads, instead of hearts made better by a near view of "the long home," to which all the now living will soon repair.

"Tread lightly o'er the ashes of the dead," said the poet figuratively. But it *might be said literally* to some of this people, as they go into the graveyard to keep their carousals.

There is a great burying ground in Constantino-ple which may be near eight or ten miles in circumference. Some of them are even made the pleasure grounds of the pleasure loving, pleasure seeking people. Instead of "going to the grave to weep there," many go to practice games of various kinds. Ropes are sometimes attached from one grave to another and children swing there. It is to some, the best of all places for lounging, smoking and story-telling.

I have heard of one poor houseless mendicant,

who took away a stone from one end of a monument, erected over the remains of some one, and fixed his habitation there. Or rather, he spent his days abroad soliciting charity, and his nights "among the tombs."

I will remark in bringing this letter to a close, that the graves are so thick in Turkish burying grounds, that when passing through them, I sometimes find myself repeating the inquiry of the poet,

"Where is the dust which has not been alive?"

Yours affectionately.

## LETTER XV.

### *Various Superstitions.*

MY DEAR FRIENDS :—

If “ignorance is the mother of devotion,” superstition is much more emphatically its attendant. Would that we could assure you of its flight from these ends of the earth. Most sincerely should we regret, however, if it fled across the waters to our beloved America. Long, long, yea, forever, may that country be free from the weight of the superstition which is crushing this poor people to death—alas, not to temporal death alone, but to eternal death.

“Ye will have need of patience” while I relate to you only a few of the many superstitions which encompass us. “A few,” I said. These will be sufficient for my object. A volume, however, *might* be written on the subject.

Sick children are often carried to the church that their lips may be made to touch the picture of the Virgin Mary or that of Christ, and have their lips moistened by holy water in order to effect a cure. When a person is sick, a member of the family or some friend goes to the church to have a priest *read* prayers for the person indisposed. A taper is lighted and placed before the Virgin or some other saint.

When the present Mrs. Powers was once indisposed, the wife of the owner of the house in which

Mr. and Mrs. P. reside, carried a taper to church and placed it before a picture as a means, in her opinion, of securing Mrs. P's restoration. Mr. and Mrs. P. of course, had no knowledge of the act till subsequently.

Mr. S. on one occasion entered a Greek church, when a woman came, in order to have a priest read prayers for some one sick at her house. Think not that this practice is any thing like having the individual fervently remembered in the intercessions of the pastor, and silently by a body of attending Christians, as is the custom in the United States. Alas! *such* prayers are never offered!

The priest above alluded to, commenced reading the prayers as soon as he entered the house, even while he was walking towards the place where the book of prayers lay. He broke off several times for the purpose of giving some directions to the woman, and then resumed his mummerly again. He undoubtedly received some compensation, as this is the custom among the Greeks.

One of our native brethren came in recently and mentioned to us the following circumstance. He was out for a walk, when he met a sick woman borne on the shoulders of four men towards the graveyard. Keep in mind that she was *not dead*. Soon after, he met her priest and on being interrogated as to where he was going, the priest confessed that he was going to the graveyard. He said that the woman who had preceded him, was ill and had requested him to meet her at the grave



of a certain person, who had been reputed a saint, since his decease. He was accordingly going thither to read prayers for her over the grave of that saint. The woman was strongly but vainly hoping, that her recovery would be expedited by the interposition of that saint. "Vainly" I said. But perhaps the influence of hope *might* operate favorably on her, though I have not been apprised of the result. Our Christian brother reasoned with the priest on the folly and absurdity of such a course. The priest merely replied, that "the woman wished it and what could he do?" Was it not his duty to undeceive and enlighten her? He, as a minister of righteousness, (or as one who ought to be so,) could easily have told her that Jesus Christ, the Righteous, *only* was her Intercessor and Advocate with the Father in every hour of need. But ah! the poor priest himself hath "need to be taught what are the first principles of the doctrine of God!" How can he teach *others* that of which he knows nothing himself?

Some who go to Jerusalem on pilgrimages, pretend to bring away with them a piece of the identical cross on which our Savior was crucified. In the church of Rodosto, (a town on the sea of Marmora,) it is pretended that they have one of the very nails which pierced the hand of our blessed Savior.

There is a story of a certain saint, whose teeth have been preserved in some church, but at length they became so numerous, that when collected, they

amounted to several hogsheads. This speaks loudly of the credulity and superstition existing in the minds of these nominal Christians.

There was two weeks since an unusual rush to the Armenian church in this city. It was on the Sabbath. All classes and ages repaired thither. They were going from early dawn to approaching eve. Do you imagine that they went with the anxious inquiry of those on the day of Pentecost, viz: "Men and brethren, what must we do to be saved?" Alas! alas! The subject of their interest was very different. Some Monastery near Etchmiadzin had become very poor, and was in great straits for money. A Vartabed was deputed to travel around the country and collect funds for the above mentioned establishment. He took this city in his way. He brought with him a small piece of a bone which *he said* was a piece of a bone of Loosavarich, i. e., of Gregory the Enlightener, who lived more than 1,500 years since. He is considered the father of the Armenian nation. On that account, his dust and bones are considered as very sacred relics. There is a peculiar charm about them in the minds of the Armenians. On the present occasion, a silver cup was placed on the table before the altar and it contained something which *resembled* blood. It was called the blood of Loosavarich, which he spilt when suffering various tortures. Said one of his nation, who was with us when the particulars of this farce were related to us, "it was probably the blood of a

rabbit or some other animal.” The spears which pierced his hands have been preserved and are carried around—also the thorns with which he was tortured. These were exposed to the idolatrous gaze of the multitude. Pieces of his bones are found in many, if not most of the Armenian churches. If all were collected together, a great amount of relics would be seen and afford strong reason for the suspicion that none of them ever were his bones. One Monastery contains one of his arms incased in gold. I have been informed that five different arms, *said* to be his, are carried around or are preserved as sacred relics in different places.

A native Christian brother in Constantinople, a few days since communicated by letter the following fact to a friend of ours residing in this city. It illustrates how the ecclesiastics “make the word of God of no effect by their traditions.” He wrote that, as olive oil was needed for use in one of the churches, belonging to the Armenian nation, the Bishop preached a sermon in which he said, that, it was the duty of the people to bestow it. “In case of a bestowal,” said he, “your sins will be pardoned.” “All manner of sin,” said he, “can thus be cancelled, even the sin against the Holy Ghost.” One of those whose minds have become enlightened, afterwards went to him and requested of him the proof from the Bible, that the bestowal of olive oil would procure the pardon of the sin against the Holy Ghost. The Bishop opened the

Bible and read the following verse from Luke 16 : 6. "How much owest thou? And he said, one hundred measures of oil. And he said take thy bill and sit down quickly and write fifty." You will perceive that the word *oil* occurs—but the idea contained in the verse is as far from proving the truth of his assertions, as the East is from the West. The young man rose and took his leave. A mixture of emotions must have been struggling in his breast. It is difficult to imagine whether he was most inclined to laugh or to weep.

Last evening an individual related to us some of the circumstances, in which he had been placed during the years of his ignorance and folly. Among other things he mentioned this, viz : When he was once on a journey with a Vartabed, they took with them some dirt which they pretended was the dust of some saint, and which they said could work miracles. If they met with a person diseased, a small quantity of this dirt was put into water, and then he was made to drink it. When the Vartabed and his companion found, that the dirt in their leathern bag was nearly exhausted, they would gather up more from the road side, and again palm it off upon the poor, superstitious credulous villagers. This simple people had so much confidence in its healing virtues, that they exchanged for this *muddy water* their best articles of clothing and various other things of value. They went on from day to day, travelling from village to village. The people imagined that

*that* saint, whose dust they were swallowing, was in heaven and would plead for them in the ear of God, or Christ, or the Virgin Mary, and that it would undoubtedly be availing. Possibly, some cases of cure might have been effected, merely through the influence of *hope* existing in the mind, though my informant mentioned none.

Yours affectionately.



## LETTER XVI.

### *Ecclesiastics.*

MY DEAR FRIENDS:—

You will, I presume, be interested in learning something respecting the character of the priesthood.

There are three Greek churches in this city. A Greek Bishop resides here a part of the time and a part of it in Moudania, which is a village on the coast of the Sea of Marmora. There are nine or more Greek priests connected with the three different churches.

But I will pass on to the Armenian priesthood. Among the Armenian population, which amounts to 10,000, there is but one church. A Bishop, two Vartabeds (preachers), and sixteen priests are connected with it. There are frequent changes in the Bishopric. The present incumbent has but recently arrived. He is represented as enlightened. He was reputed a Protestant before he came to Broosa. But we perceive that he already begins to manifest some signs of hostility towards those who are endeavoring to advance the cause of light and truth among their countrymen.

One of the Vartabeds has come more in contact with the truth. He will, we trust, exert a happy influence while a resident here. After preaching a few times, on one occasion, he observed to one

of our native brethren that he began to be discouraged, because he saw no fruit resulting from his labors. Our brother very properly replied, that "St. Paul once preached three years in a certain place and 'ceased not to warn every one day and night and with tears.' *You* have preached only three times, and I have not yet seen one tear in your eye." He appears to be aware of the errors existing in his Church, but has not moral courage enough to come out and take his stand on the Lord's side and combat them. But we earnestly pray that he may speedily be brought into that "liberty wherewith Christ alone maketh free."

Both the Bishop and this Vartabed are interesting themselves in behalf of female education. It is doubtful however, whether their fine theory will ever get into successful operation. Eventually, a train of causes *may* be put forth which will result in a fine school for that sex.

Bishops are not allowed to marry. The laws of their Church forbid their forming the matrimonial relation. Whereas, you are aware that in 1 Tim. 3:2, license is given to such to marry. But to pass on to the priests. There are sixteen connected with the Armemian Church in this city, as I before suggested. None can become priests who are not, or have not once been, married men. But if a priest's wife should die during the first month or week even, after his marriage, he is, by no means, allowed to marry again.

The priests purchase their privileged office by giving a little more or less than \$10. The most enlightened persons do not wish to become priests. Many of the laity are much farther advanced in a knowledge of the truth than the priests are generally. Some of the latter are brought into the sacred office who are not even able to read intelligently. Up to the very time of their induction into the priestly office, they have been engaged in some menial service. From that service and from that state of almost profound ignorance, they are suddenly inducted into the responsible office of leading men in the way to Heaven ! Only forty days are usually spent in preparation for this awfully solemn work ! Would such an idea be tolerated in enlightened America ? Would such a hope be cherished ? But I need not pursue such inquiries.

I will suggest that this season of forty days above alluded to, is spent in solitude, within the precincts of the church. They do not once go home to their families during this period. As our blessed Savior was in the wilderness forty days and forty nights before he commenced his ministrations, they, in imitation of His example, spend the same length of time in solitude. And these forty days, spent in solitude for the purpose of preparation, answer to *them* the same important end as the course pursued by the honorable clergymen in enlightened America, viz : the Academical, Collegiate and Theological. Some difference tru-

ly, between forty days spent in a monkish manner in solitude, without gaining any intelligible ideas, and nine years of hard study spent in those three different schools ! But the souls of men here, over whom they “watch,” are equally precious with those in America, who listen to those Ambassadors of God who have spent so many years in preparation for this solemn vocation !

You see, dear friends, do you not, that a priest under these circumstances, cannot possibly become “a workman who needeth not to be ashamed ?” He cannot have learned how “rightly to divide the Word of truth” — and how “to declare the whole counsel of God !”

I ought to say however, that the priests never *do* preach. Scarcely any are competent. It would be considered something *extra* if any one should attempt it. The Bishops and Vartabeds preach a certain number of sermons in a year. But even these are very few. And when they do preach, their sermons are generally so mixed with errors, superstitions and sayings from the Fathers, that the benefit to be derived from them is slight. Some Author thus remarks, “When God’s Word is by the Fathers construed and glossed, it is like unto one who straineth milk through a coal sack, which must needs spoil the milk and make it black. Even so likewise, God’s Word of itself, is sufficiently pure, clean and bright. But through the doctrines, books, sayings and writings of the Fathers, it is sorely darkened, falsified and spoiled.” Such

is the spiritual food with which these people are fed from time to time, *if fed at all!*

The routine of the priests duty consists in confessing, marrying, baptizing, burying, ect. The celebration of the Mass is considered the distinctive business of the priests. "They are expected, like the Jewish priesthood, to offer gifts and sacrifices for the sins of the people and this is done by the *supposed* sacrifice of Christ in the celebration of the Mass." They do not attempt to pray, otherwise than by reading prayers in an unspoken language. And even if it were a *spoken language*, it is read so fast that it could not be understood. It seems a mere unmeaning jargon.

In many cases the priests are despised and looked upon with contempt. It is for this reason, viz : it is taken for granted that if a man becomes a priest, he does so from mere mercenary motives. Hence, they have been more decidedly the enemies of missionaries and of missionary efforts than they otherwise would have been. For they are aware, that they will lose many of the sources of their income, if the people become enlightened.

Some of the higher ecclesiastics, we doubt not, find their life extremely irksome and they would gladly shake off the shackles which confine them.

The following remarks were made to a young man during the years of his ignorance and folly by a Vartabed. The young man was then aspiring to ecclesiastical orders. He has since, we trust, come to a saving knowledge of the truth.



Said the Bishop to him one day, "I am reminded of a mouse trap which contains a fine piece of *pastrima*, (i. e., dried beef.) One mouse comes along and looks into the trap. He thinks it a fine place — very secure and pleasant. The scent of the fine beef is especially attracting. So he enters and the door closes. He walks around, looks at all there is to be seen within and tastes a little of the beef. But when he sees that he is a *prisoner*, he loses his relish for it and leaves it. He jumps from side to side to see *if it is not possible* for him to find some way of escape. But all in vain. He can neither get out, or find any thing to please him within."

"Another mouse comes up, attracted by the scent of the beef. He has a great desire to get in and obtain a morsel of it. But he sees no way of access. He walks around and around—looks here and there, but seeing no possible way of entrance, he turns away disheartened." "And now," said the Vartabed, "*I* am the first mouse and *you* are the second."

The morals of the priesthood are not wholly unimpeachable. Some of them are addicted to too much wine, though not all. In some regions of the country they are great gormandizers and wine bibbers. But those residing in this city are not so much addicted to these gross irregularities. I have heard of a certain priest in the interior of the country, who drank eight bottles of wine in twenty-four hours! Of another who drank about

twenty bottles in the same length of time ! However incredible this may appear, still it may be relied on. I said to my informant, who is a Christian brother, "*Do you beleive it ?*" "Yes," he replied, "why should I not believe what my own eyes have seen ?"

Some of the priests both in the city and in the surrounding country, are very indigent. One of the most enlightened and conscientious among those of the Armenian priests in this city, subsists on a livelihood of about 3,000 piastres per year, i. e., on \$130. This he gains in part, by acting as a school teacher in a school which is kept within the precincts of the church, and in part, by officiating as a priest. I said he could not gain more than \$130. per annum. This must support himself, wife and five or six children. Their home consists of but one room only. This one is so very small, that when the poor priest lays himself down to rest for the night, (for nearly every native in this country, rich as well as poor, sleeps on the floor,) he is obliged to let the door stand open in order to suffer his feet to pass through ! We have thought this priest, and one or more in the neighboring villages, to be not far from the kingdom of heaven. But their situation is truly difficult. The whole host of prejudices, superstitions, errors and sinful practices of their Church is against them. The public sentiment of the nation opposes them. Their Church has held these doctrines, has followed these customs and

sanctioned these practices for centuries. In the estimation of the common people, all the pious and good of their nation in the first ages of their Church, lived in and taught the practice of these very things.

Every thing which comes recommended to them from *Antiquity*, has all the authority of the Gospel itself and even more. They regard these things as coming down not only from their sainted Church-fathers, but from the very *Apostles* themselves. They imagine it *to be the way* and THE ONLY WAY TO BE SAVED. They therefore feel it to be their duty to cling to them tenaciously.

Now, if any one attempts to throw suspicion upon these things, he is supposed to be attempting to undermine their Church and to be on the high road to infidelity.

But if a priest should attempt to do this — if he should proclaim another Gospel than that in which the people have previously trusted, if he should hold up “the truth as it is in Jesus” to the disadvantage of the reigning system of error around him, he would immediately be reproached and despised! Yes, he might ultimately suffer banishment. At all events, curses would immediately be heaped upon his head and of these *not a few*. Every ecclesiastic knows full well that such are the prevailing feelings in the community. They must be born from above—they must be dead to the world—to its *smiles*—to its *frowns*—or they cannot, *dare not* take a decided stand for the truth. Alas!

Alas ! there are as *yet* but few, very few ecclesiastics in these Eastern nations who are prepared to be *Reformers* ! May the number be greatly increased from year to year ! But with such spiritual guides as the people have now generally, you can in some degree imagine how melancholy their condition must be. Sad indeed, it is to feel that probably, many a priest in this country with most of his flock will “fall into the ditch” together, i. e., sink into the regions of woe !

It is useless to suggest, that we feel it to be of the utmost importance that the ecclesiastics be not only enlightened, but evangelical men. The cause of Christ will never triumphantly prevail in these ends of the earth till many of this class “come up to the help of the Lord — to the help of the Lord against the mighty.”

Missionaries can do much by way of the publication of books — by conversation — by parlor preaching — by their example, as well as by public preaching. They can do much by way of *proxy* also. They can lead on the partially enlightened. They can give timely counsel to those who have but just turned their faces towards the kingdom of heaven. But *missionaries are foreigners*. Should they live fifty years on missionary ground, they would not become perfectly naturalized. They would still belong to a distant nation of different speech and different religion. They may have the wisdom of Solomon and the eloquence of Apollos, still, they are foreigners after all.

I will not add any thing more to this already extremely long letter, except to entreat you, my dear friends, as you value your own beloved pastors—the privileges of the Sanctuary and your own hopes of heaven, to lift up your hearts in earnest supplication for these people and fervently beseech that they may be ere long supplied from their own nation with “men after God’s own heart,” who will be “true Shepherds and Bishops of souls.”

Yours most affectionately.



## LETTER XVII.

### *The Sabbath.*

MY DEAR FRIENDS:—

The Sabbath is grievously desecrated by nearly all classes in this city, as indeed throughout the East. But I shall confine my remarks to this city.

In the first place, by about 60,000 of the inhabitants, i. e., by the Mohammedans, it is not acknowledged as their sacred day. Friday, you are aware, is the day appointed by their Prophet, as their Sabbath, and Saturday is the Jewish Sabbath. The Greeks and the Armenians acknowledge the sacredness of the Christian Sabbath. Some pretend to observe the literal meaning of the command to do no work on this day. Their shops are usually, though not always, closed. But when they are closed, many transact their business in them, such as casting up accounts, writing business letters, &c., as on any other days. Scarcely any one scruples to make bargains, in private, on this day, whether at home or in their mercantile establishments.

The labors of the field are, generally, suspended on this day by the Nominal Christians, except in the season of vintage. But rides or walks for pleasure by the male members of the community are frequently, nay almost universally, taken, when inclination prompts.

Sometimes, when we have lamented the desecration of this holy day, it has occurred to us, that it might be more preferable for them to spend it in *labor*, than in riding, visiting or feasting.

When we have occasion to go out for the purpose of attending a religious service, at the house of one of our associates, we find all stir and confusion in the streets, as on any other day of the week. "As on any other day," I said. But there is more of a certain kind done on this day, than on any other. If any special business or labor is to be performed, from the influence of a confirmed habit, they reserve it for the Sabbath. "We will do it on the Sabbath," is the almost invariable remark. The washing of houses and of clothes, and the doing of all kinds of domestic labor, is performed on this day, by all classes, without any apparent scruple.

The making of wine and rakee and sweetmeats, in the season of vintage, is by no means suspended on this day. Our ears are nearly stunned, every day during this season, by the incessant jingling of the bells, which are attached to the donkeys, horses, camels, &c., which pass through the streets, laden with grapes. But how much more wearysome and distracting does this constant noise seem on God's most holy and blessed day. As we mingle with the people, we notice with pain the purposes which they thoughtlessly make in reference to the Sabbath, as it respects their worldly business. It might be supposed, that any and

every thing in their opinion could be done with more facility, on this day, than on any other.

There is much visiting also performed on this day. We have often been invited by those, who are but slightly acquainted with us, to visit them on this day. "Come and visit us on the Sabbath, and we will amuse ourselves and have music," they say. I need not repeat our invariable and decided reply.

In one village, not far distant from us, (and perhaps in some others,) the Sabbath is made the *market day* for the week. In this city, and in the street through which we are obliged to pass in going to the house of one of our brethren to attend a religious exercise on this day, there is usually in the winter season a vast concourse of people, collected for an auction of cattle. Men and beasts stand around promiscuously. It is sometimes attended both with inconvenience and danger, to attempt to pass through it.

Music and dancing are the almost invariable amusements at weddings, even on the Sabbath. It is a general holiday for children. I have observed card-playing from my window in a neighbor's house. This is a common way of spending these sacred hours.

Thus you see without an addition of facts, how this blessed institution, which is established by the law of Heaven, and so perfectly adapted to the physical, intellectual and moral condition of man, is trampled under feet by all classes. Mr. S. has

recently written a tract on the Sabbath and manner of observing it, which will ere long appear. Various efforts have been made to induce the people to come under the influence of the truth of God on this day. But I will reserve a particular allusion to them, till I treat on what is now being done for the furtherance of the Gospel in this city and region. In the meantime, may I earnestly entreat your prayers in behalf of these benighted people who profess to venerate the Sabbath and the Word of God even, which commands them to "remember the Sabbath day to keep it holy," and yet alas ! they have only "a name *to live, while they are dead,*" emphatically "*dead in trespasses and sins.*"

Affectionately yours.

## LETTER XVIII.

*Regard for the Word of God.*

MY DEAR FRIENDS :—

I suspect you may have become desirous of knowing, whether these Nominal Christians cherish any love for the blessed Word of God. They *profess* to feel a great veneration for it. In their churches, they have their Bibles covered with silver or gold. Before they take them into their hands, an embroidered handkerchief or napkin is taken, lest their fingers by contact defile them.

From their apparent veneration for this sacred volume, you would presume that they would acknowledge, that from this holy Book were emitted all the rays of light, which beam on their paths into Eternity. But alas ! they are far more strict with regard to the keeping of many of the traditions of men, than the Words of the Eternal God Himself. They, in fact, make His Word of *no effect* by their traditions. The Bible is carried around in church, that all persons may have an opportunity of kissing it. It is, in a certain sense, its gilded covering, which they reverence, and not the blessed contents contained therein.

While there is more reading of the Word of God from year to year than formerly, (particularly among the Armenians,) still a fearful ignorance prevails with regard to the great fundamental



truths which it contains. So *pre-occupied* are their minds with errors and superstitions, that it is difficult, for the truth to find a lodgment therein. There is a certain inability to comprehend these momentous truths. Then the prejudice existing in their minds, scales their eyes, should they open their Bibles for the purpose of reading them.

But their positive inability, in numberless cases, *to read it*, is a serious hindrance to the prevalence of the truth. Few, very few of the female community, are able to read. Fortunately, the number is increasing. A few female adults have either learned, or are learning, to read. Among the Greeks, the females are more generally able to read than the same class among the Armenians.

In the latter nation, a new impulse has been given to the cause of female education, as I have before remarked. In coming years, the sight of a female adult in this nation, who is able to read, will not be an anomaly, as in former years. But to aid them in learning to read, that they may be able to peruse the Word of God, is the great desideratum with us. This is no great stimulus with the mass. On the contrary, they would rather *discourage* than *encourage* persons in the attempt to read it. In some cases, there has been decided opposition manifested to its being read. But an increasing number advocate attention to the sacred volume.

The Bible is read from Sabbath to Sabbath in the church. But because it is in the ancient lan-

guage, it is a *sealed book*. Many go to church regularly and listen to the sound of the Bishop's or priest's voice, as he reads the Bible in the ancient language, without understanding it *at all*. They go home, highly pleased with the benefit, which they suppose themselves to have gained. They might as profitably, perhaps, have been listening to one of the Polynesian tongues. It is all the same to them, as if they were listening "to heathen men and publicans." St. Paul said, "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." 1 Cor. 14: 11. They however, imagine themselves farther advanced in the true road to heaven by attending church. Instead of this, they are straying on in the dangerous paths of error and delusion.

I am happy in being permitted to inform you, that the whole Bible has been translated into the Armeno-Turkish language, under the superintendence of the Rev. Mr. Goodell, i e., the language is Turkish and the character is Armenian. It is in so correct, and still in so plain a language, that "he who runs may read." It is generally acceptable to all classes. Other translations have been going on under the superintendence of the following gentlemen, viz: the Psalms into modern Armenian by the Rev. Mr. Dwight, the Old Testament, into Hebrew Spanish, for the benefit of the Jews in Turkey, by the Rev. Mr. Schauffler, the

Old Testament into modern Armenian has been commenced by the Rev. Mr. Riggs, and the New Testament into modern Armenian has been completed by the Rev. Mr. Adger. The former three gentlemen are connected with the Constantinople station, and the latter two, with that at Smyrna. The Bible has also been translated into the Greek and Greco-Turkish languages.

These various translations, as they have appeared, have been offered at very moderate prices to the several nations for whom they were intended. Great things may be anticipated from them, "and things which accompany salvation," in numberless instances in future years.

Copies of the Bible have sometimes been collected from among the Armenians by the ecclesiastics. Among the Greeks they have several times been burned, with other books, on the premises of the church. "What ! the Bible," you inquire. Yes, the Bible, the Word of God, by which man, poor, guilty sinner, is to find the pardon for all his sins — acceptance with God through our Lord Jesus Christ. — Twice, since our residence in B., has there been a bonfire made of the sacred Scriptures by order of the Greek bishops. While multitudes have been starving for the bread of life, (though they knew it not,) it has been taken from their hands and consigned to the flames ! This is "the living Bread, of which if a man eat, he shall never hunger." "Man shall not live by *bread* alone, but by every word, which proceedeth out of the mouth of God."

“But why condemn and consume this invaluable treasure ?” methinks, you again inquire. Why, ostensibly, because it has been translated by Protestants and printed at Protestant presses, but in reality, because they hate the light and wish not to “come to the light, lest their deeds be reprovèd.” As selfishness is the main spring of much that is done in the East, (as indeed throughout the world,) they misinterpret the motives of the missionaries. It must, as they think, be to build up some sect of our own, or we should not be willing, “to compass sea and land.” They cannot conceive how we should be so ready, from purely disinterested motives, to hazard so much. But let it appear strange, unaccountable, and even selfish to an unrenewed mind, if our motives stand the scrutinizing test of the Judgment day ! “*Woe* unto you when all men shall speak well of you, for so did the fathers of the false prophets, which were before you.” At present, there is not much *apparent* opposition, but our moral heavens may soon gather blackness. Copies of the Bible are now disposed of from week to week. The wealthy purchase them, and the indigent receive them gratis. I might, perhaps, give you one letter entitled, “The lights and shadows of the Missionary life.” That is, I might speak of alternate *encouragement* and *discouragement*, and of joy and grief. “But the foundation of God standeth sure.” His honor and His Word are pledged to carry forward this work, and we are assured, that it will



eventually and triumphantly prevail here. In my next, I shall speak more particularly on the the subject of the obstacles, which must be overcome, ere this shall become truly the people of God.

Yours Affectionately.



## LETTER XIX.

### *Opposition to the spread of the truth.*

MY DEAR FRIENDS :—

In order that you may be able to appreciate what has been done for this people, and especially, that you may be able to see what *remains to be done*, I will allude to the obstacles, which interpose to prevent the progress of the Redeemer's kingdom.

The Great Enemy of all good obviously hates the cause of Missions. He is reluctant to give up any part of the vast territory, over which he has held an unlimited sway for thousands of years. He struggles hard to retain it. Violent and extensive has been the opposition manifested against missionary operations. The Broosa station has shared largely in these hostilities. The Greeks more openly opposed us for several years, till finally they have been abandoned. All our efforts are now concentrated on the Armenians, who are altogether a more hopeful people.

Three years subsequently to our removal from the Greek quarter of the city to that in the vicinity of the Armenians, the Rev. Mr. Ladd and family removed from Cyprus to this city, and took up their abode among the Greeks. They made strenuous efforts to gain access to them. No means, that either wisdom or prudence could devise, were

left untried. - But the want of apparent success induced the Rev. Dr. Anderson, the Secretary of the A. B. C. F. M., when here about a year since, to recommend them to turn their attention to the Armenians. I observed above, that the Armenians were altogether a more hopeful people. Various efforts have been made, however, to suppress the cause of truth among them also. But in vain. It has evidently been retarded, but not crushed. Even while I am now writing this communication, a system of efforts are in train to prevent the progress of the truth. The principal teacher in a large school in this city among the Armenians, who is hopefully pious, has been ejected from that situation. Efforts have been made to procure his banishment; but his enemies are not likely to succeed in this plan. Their object is, should he not be sent into banishment, to remove him entirely from the influence of the missionaries. He has recently become engaged to a young lady of his nation. But now, an attempt is made to break up the engagement, i. e., if he will not renounce these new views and return to the bosom of his own Church. He is a young man of decided piety, and he would, I trust, much prefer to have their prospective union dissolved to compromising his conscience in any way. And if this engagement should be broken, I do not apprehend that his heart will be, as he is not yet acquainted with her. Most of our native brethren are more or less affected by this storm of opposition. There is much fervent prayer offered in these latter days; therefore

“If Christ is in the vessel  
We can smile at the storm.”

The cause is Christ's. It must and will prevail, however much “Satan and his legions” may strive to thwart it. It requires no small degree of patience, perseverance and energy on the part of missionaries laboring in our circumstances. In a certain sense, “we wrestle with principalities and powers and spiritual wickedness in high places.”

I will now particularly mention some of the causes of the *opposition* to the truth. In the first place, the human heart is the same in Turkey, as in every other part of the world. There is the same natural aversion to the humbling truths of the Bible. To accept of Heaven, through the merits of Christ—to feel deeply one's unworthiness and hell-deservedness, *is one thing*. To gain Heaven as a *reward* for holy services, such as fasting—giving of alms, self-denials and mortifications, &c., *is quite another thing*. By observing these various rites and ceremonies,—by making the sign of the cross frequently—by making the Holy Virgin their Intercessor, and by such like things, they do not stoop so low as they must, should they prostrate themselves in the dust and cry out in anguish of spirit, “We are undone, God be merciful to us sinners.”

These rites and ceremonies, I am constrained to say, are a *master piece* of the Great Adversary of souls! But alas! These people have long taken refuge in them. They still cling to them; and to

cast them aside, is like parting with their life's blood.

In the second place, ecclesiastical influence may be mentioned as another cause of the opposition. Indeed, it usually originates from the priesthood. One reason why they are opposers to evangelical doctrines is, because "their craft is in danger." They perfectly well understand, that if the people were to have their eyes opened by the pure Word and Spirit of God, and were guided by these alone in the way to Heaven, they would lose their confidence in the long established ceremonies of their churches. They would lose their respect and love for their spiritual guides. And they would no longer compensate them for their various priestly services.

I will mention a fact here, (of which we have been apprized to-day,) which will illustrate the effect of this opposition, in setting a man at variance against the members of his own family. "For I am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Math. 10 : 35, 36. Another one of our pious young men was requested by his father, (who is a man of considerable influence,) not to have any thing to do hereafter, with "this new way." That is, not to come to the missionaries for instruction. "Why shall I not go to them?" inquired our young friend. "Because," said his



father, "I am commanded by the Bishop not to let you go. He is our guide, and we must obey him." "But," rejoined his son, "the Bishop cannot save my soul. I am responsible for that. I don't go to the missionaries to learn any bad thing. I go to them to learn the gospel. I hear the gospel read and explained there, and learn my duty. The apostle James says, "To him that knoweth to do good and doeth it not, to him it is sin." Therefore, I say, that, if I should not go to the missionaries and learn my duty, I should sin."

"But," said his father, "you are always talking about the *gospel*—the *gospel*. If what the Americans say is true with regard to the value of the truth and the obeying of the gospel, why do not our Vartabeds, (preachers,) say so also?"

The eldest son being present and listening to the conversation, said, "Shall I tell you the true state of the case? They (the ecclesiastics,) wish the people to worship *them*, instead of worshipping God." Yes, it is evidently so. This principle of selfishness is the chief cause of much of the opposition, which is arrayed against the progress of truth.

Some of the ecclesiastics have become much enlightened, and the consciences of *others* of their number are undoubtedly on the side of truth. But if they, at this crisis, should come out boldly and take their stand on the Lord's side, they would expose themselves to calumny, ridicule and severe persecution. It would also be acknowledging that they had been living all their lives in error and de-



lusion. And, not only so, it would be confessing that their great and wealthy nation were all under the like-condemnation. A nation too, who supposes that they can trace the source of their religion even to Thaddeus, one of the twelve apostles! Some, whose consciences have become enlightened, are kept back "by the fear of man, which bringeth a snare," i. e., by fears of anathemas and banishment, &c. And some, I am happy in being able to say, seem to have their feet resting firmly on the Rock of Ages. A few of them seem to be "baptized anew with the Holy Ghost, sent down from Heaven."

We are by no means discouraged. We would not forsake our post. True, we weep in secret places over the desolations around us. But we endeavor to arm ourselves anew at the commencement of every year, on every returning monthly concert, and on each succeeding morning. The blessed promises of God, and the happy fulfilment of them in various morally dark places of the earth, lead us confidently to expect, that the cause of God will finally and triumphantly prevail here. "In due season ye shall reap, if ye faint not."

We would, dear friends, bespeak your patience. "A nation is not (yet) to be born in a day," in these ends of the earth. So great have the obstacles at times appeared to us, that it has seemed a greater work to overturn error under the form of Christianity, than to overthrow idolatry itself. To effect this, next to the blessed influences of the Spirit

some "Great Reformers" of their own nation, (I now speak of the Armenians,) have seemed indispensibly necessary. We need a Melancthon, a Luther, and many others of like spirit and courage, who would be willing to say, "Would we were accursed for our brethren and kindred according to the flesh."

Affectionately yours.

## LETTER XX.

*Praying for the dead—Prayers to saints—The Cross.*

MY DEAR FRIENDS :—

\* One of the most wily inventions of the Great Adversary of souls has been, to persuade men, that they could do something to aid their departed friends in their escape from Purgatory. And if they can assist their friends in *their* escape from the place of torment, they suppose that they themselves can be extricated from the same dreaded and dreadful place.

Five days in a year they go to the graveyard, and have prayers read over the graves of their friends. Thus it operates as a happy quietus to those, who may sometimes have doubts arise in their minds, as to whether they are in deed and in truth prepared for the kingdom of Heaven.

It is a source of income to the ecclesiastics, as I have remarked in a previous letter. When they go to the graveyard and read prayers over the grave of some departed one, they receive a compensation from friends living. Thus you see, that it is for their interest to keep this practice in operation. There are also particular days when the prayers in the church are for the dead.

There is a custom among the Greeks, of sending a bowl of sweetmeats to each of their friends and neighbors, after the decease of some friend and

relative ; and especially, when the anniversary of the day of the year comes round, in order to secure the prayers of the living for the dead. We have many times received this present from our neighbors. We never thought, however, of praying for the souls of those *dead in their graves*, but for the living dead, for those *who are\* dead in trespasses and sins*.

With the view of relieving their dead friends from Purgatory, they often bestow charity upon the poor. The intercessions of martyrs and saints are supposed to be efficacious, so that after suffering a season for their sins, they may be so fortunate as to be raised from the torments of hell to the bliss of Heaven, through their intercessions.

In the gospel it is said, you are aware, “Whatsoever ye shall ask the father in my name, *believing*, that shall ye receive.” But instead of their asking and supplicating in the name of Christ, He seems to be almost forgotten. On some saints’ days, instead of calling on the Savior of the world, such requests as the following are sometimes offered :

“Through the intercessions of the holy mother of God—of John the Baptist—of St. Stephen the proto-martyr—of Loosavarich, the enlightener, (i. e., of Gregory,) through the memory and prayers of the saints this day commemorated, and for the sake of the precious cross, oh ! Lord ! accept our entreaties and make no delay.”

An inquiry may arise in your minds, as to how many saints there are in the calendar, or rather,

*who are canonized.* I confess that I do not know precisely. *I have heard*, however, that there were 3,200, and that these were taken as intercessors. Others might give a different estimate. Two thousand persons were once murdered in Nice, who are all considered as saints, and their intercessions are invoked.

Much virtue is attached to making the sign of the cross. It is done by drawing the fingers of the right hand across the breast and to the forehead so as to describe a cross. During the church-services, it is made frequently, both by the officiators and by the people. When they go into places of danger, they make it with the hope of being preserved. For instance, when the more superstitious had occasion to go out during the time of the prevalence of the plague, they by no means omitted making the sign of the cross, it being intended by them as a kind of invocation for protection from danger. Again, I observed during the early years of our residence in this city, that when some strangers were coming into our house, just before entering, they made the sign of the cross from the motive above mentioned, viz: to be protected from danger; as if we were in the habit of making them Protestants by *force*, or by mixing up something in their coffee, which would make them Protestants *nolens volens*. It is several years since I have observed any thing of the kind.

When sitting down to partake of their food, they make the sign of the cross, in the place of asking a



blessing. They make pieces of tin, wood, glass, silver and gold into crosses. These are attached to ordinary strings, to ribbands, or to gold chains and are worn around their necks. Splendid diamond crosses are also worn upon their turbans, as ornaments. Some of the diamond crosses are exceedingly expensive, sometimes costing more than \$200.

Soon after a child is born, a cross is suspended upon its cap, or around its neck. This is done "to preserve them from the evil eye," and every other evil thing. Crosses are frequently painted on houses, i. e., in the interior of them for the same purposes above mentioned. In their churches also, they have many crosses. Some of them are made of gold—some of silver and some are even overlaid with diamonds and other precious stones to the amount of several hundred dollars.

They keep a day of fasting, annually, for the holy cross. So high is their veneration for it, that in one of their prayers for daily use the following expression is made use of in reference to it: "Oh invisible, indissoluble, and divine power of the revered and life-giving cross, forsake us not sinners!"

In conclusion, I will say that these people consider the making of the sign of the cross the *true sign of a Christian*. They can hardly conceive it possible for a person to be a Christian, who does not use the cross in some form or other, or make the sign of it.

When will the time come, when this people, as

nations, shall renounce all their confidence in material crosses, and look directly and solely to Him WHO DIED ON THE CROSS, for pardon, peace and eternal life?

Forget them not in your nearest approach to the Friend of sinners! Agonize for them, when you entreat that they may speedily come to the light—that they may no longer pray for the dead but for the living—and that this may be the sentiment of this whole Christian population, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

Yours affectionately,

## LETTER XXI.

### *Pictures.*

MY DEAR FRIENDS :—

The veneration which these nominal Christians feel for the pictures of the saints, is very great. By saints, I mean those who have been the peculiar favorites of God. But it is by no means certain that all *were* holy persons, who are considered as such in these latter ages. They may not now be in the presence of their Redeemer, to present the prayers of those who bow before their pictures, from day to day. They *may* have been consigned to the regions of darkness, with thousands of others, who imagined that the observance of many rites and ceremonies would ensure Heaven to them.

Some time subsequently to the decease of these *supposed* saints, pictures have been made of them. Priests read prayers over them, which is considered the consecrating of them. Afterwards, they are supposed to be endued with great power. The walls of the churches are hung with them. A few Armenian churches, however, have been built in the country recently, which have a less number in them.

Pictures of the saints are found in the houses of the Greeks, universally. Among the Armenians, they are seldom, if ever, to be met with in their private dwellings. Candles are kept burning all

night before those found among the Greeks. There are pictures of the Saints—of the Virgin Mary—of the Apostles—of Christ and of God Himself! The latter, viz: God the Father, is sometimes represented under the picture of an old man with a white beard! This representation is very common among the Greeks—probably there is not a Greek church without it. It may sometimes be met with in the Armenian churches, and was originally borrowed from the Greeks.

These people make the commands of God of “no effect, through their traditions.” They do not seem to apprehend, that, by thus adoring images, they do in fact violate the second commandment, viz: “Thou shalt not make unto thee any graven image, or the likeness of any thing that is in Heaven above, or in the earth beneath: or in the waters under the earth: thou shalt not bow down thyself to them, nor serve them, &c., &c.”

A few years since a missionary was censured by the surrounding people for printing and circulating the ten commandments, “because,” they said, “he condemned them for worshipping pictures.” When sickness enters a Greek family, they remove the picture of some saint, (of the Virgin Mary rather than any other,) into the room of the sick person, even to his bedside. I have seen a picture lying on the bed by the side of a sick person. It is supposed that the “holy Virgin,” as she is called, will intercede in behalf of the afflicted one. Poor deluded beings! they look to the picture of a human

being in the hour of their distress, and rely on her intercessions with the Savior to procure their pardon and finally to receive them to Heaven! Blessed Savior! hasten the time, we beseech thee, when they shall look alone to thee!

In some Greek families, especially among the higher classes, they have a small room or closet, fitted up with the pictures of the saints. To this room the most devotional, or rather the most superstitious of the family, repair and perform their religious duties. If they are afflicted, frightened or troubled in any way, they enter this closet—repeat their prayers and make the sign of the cross before the pictures.

Shall I give you one or two specimens of the prayers, offered to the Virgin Mary?

“Oh holy Mother of God! Thee do we supplicate. Intercede with Christ to save his people whom he has bought with his own blood.”

Here is another.

“Mother of God! Immaculate mother of our Holy Lord! Holy Virgin! Intercede with thine only Son, that He may save us from our sins.”

Another.

“All holy lady! mother of God! pray for us sinners!”

It is evident that many, especially the most ignorant, depend more upon the Virgin Mary for help in time of need, than upon Christ, “who ever liveth to make intercession for us.” They have



been known in times of danger to cry to Mary, or some other saint, many times and urgently, rather than to the Almighty God, to help them. Some assert, that she is equal to the three Persons in the Trinity, i. e., God the Father, God the Son, and God the Holy Ghost. Some Armenian author calls her the Mediator of the world. It is believed, that her body has already ascended to Heaven. Some author says, that "after her death, one of the twelve apostles, viz: Matthias, hearing of her death and burial, and having never seen her while living, was desirous of seeing her body after it was interred, and for that purpose opened her tomb and went in. But lo! her body was missing." It was then asserted, that she had arisen, as did our Savior, to Heaven, and that her "flesh did not see corruption."

She is ever regarded by some as "the Parent of God"—as "the mother of God"—and by all as an Intercessor *with* God. Do you wonder, then, my dear friends, that in times of deep distress, this poor infatuated people should call on her repeatedly and vehemently, even before they call on Christ or God, as though *hers* were "the only name given under Heaven, whereby they can be saved?" Pity and pray for the benighted souls around us.

Yours affectionately.

## LETTER XXII.

*Feasts—Fasts—Confession and Absolution.*

MY DEAR FRIENDS:—

A very important part of the religion of both the Armenians and the Greeks, consists in observing their feast and fast days.

Of feast days they have many during the year. The Greeks have more than the Armenians. Both nations profess to keep these days holy. They generally abstain from work during the same; but there are probably no days, on which there is more sin committed. In making this last remark, I include the Sabbath. They go to church in the morning as soon as they rise, and the remainder of the day is usually spent in exchanging visits.

The Greeks particularly, array themselves in all their “finery,” and either parade the streets, or remain at home to receive ceremonious visits. Oftentimes have we told them, that as they abstained from work on these feast days so scrupulously, if they were to spend the time in reading some profitable book together, it would be more beneficial to themselves and more acceptable to God. Instead of this, however, they either spend the day in listless idleness, or collect into parties, eat, drink and engage in amusing games. The same is true of the Sabbath. Servants, (whether Greeks or Armenians,) when in Protestant families, refuse to do ne-

cessary work, such as the washing of houses and clothes, for instance, while they will spend these days in "foolish talking and jesting," and in all kinds of vanity.

The Armenians are stricter than the Greeks with regard to fasting. All animal food, spawn, snails, and shell fish, are prohibited during their strictest days. They confess, that they do not fast as did Christ and His apostles. While they admit that our Lord and His apostles fasted properly and acceptably, they maintain that their own fasts are only vigils, which they are permitted to keep, on account of the corrupt feelings of their hearts.

Both the Greeks and the Armenians fast every Wednesday and every Friday, with exceptions which I shall afterwards mention. Besides this, they have long fasts of seven—of ten—of fifteen—of twenty and even of fifty days! The last is the season of *Lent*. The fast in honor of Elijah continues five days; that of Gregory the Enlightener five days; that of the Transfiguration five days; that of the elevation of the Cross five days; and that of Saint James five days. This last is kept with great strictness, as this saint is supposed to be a defender from the Plague. Some seasons of fasting are observed in reference to the apostles;—one in regard to the sufferings and death of Christ; and one to John the Baptist. Adding them all together, they amount to between one hundred fifty and two hundred days, among the Armenians.

Perhaps you would be interested in learning the

particular manner of their fasting. By "*fasting*" you might be led to infer, that they abstain from all food, at least at the dinner hour, and you will imagine that they spend the day in a manner appropriate to the idea of abstinence from food. But it is not so. They engage in their usual duties. They both eat and drink, and that as much as they desire, of their *fast* food. If they are *wealthy*, they may luxuriate on dainties, even when they are professedly keeping a strict fast.

It sometimes happens, that while some of them are pretending to keep a strict fast, they drink wine and rakee so excessively as to get intoxicated. Imagine, how inconsistent a person must appear in a state of intoxication at a table, where they are professedly keeping a fast!

Whenever a wedding takes place during a season of fasting, which is very seldom, all animal food is banished from the tables. All kinds of vegetable food, preserves, fruit, &c., &c., may, however, be eaten with impunity. *Wine and rakee may especially be drunk to their hearts content*, and this, you may be assured is no small amount.

I have heard it suggested by visitors in wealthy families, where they happened to be keeping a fast, that there were so many delicacies on the table, that so far as fasting was concerned, they would prefer to *fast all the time*.

Many violate the custom with regard to fasting. A *few* do it, because they will not brook priestly domination. *Some*, because their consciences have

- become too much enlightened to feel that there is any virtue in keeping such fasts. There are still others, who are very superstitious with regard to the subject, but they are led by their strong desires for the forbidden food to violate their supposed obligations, and to break their fasts. When it is done, they *repent*—go and confess their sins to a priest, who will read prayers over them and procure their absolution. *A mere farce the whole of it.*

I will now give you a form of absolution and bring my letter to a close.

“May a compassionate God have compassion on thee! May he pardon all thy confessed and forgotten sins. And I, by right of my priestly authority and divine command, viz: ‘Whatsoever thou loosest on earth shall be loosed in Heaven’—by that same word, do I absolve thee from all connection with thy sins in thought, word and deed. In the name of the Father, of the Son and of the Holy Ghost, I now admit thee into the true Church, and whatsoever work thou doest, may it be to thee for a good work and in future life, for thy glory.”

Yours affectionately.



## LETTER XXIII.

*Services in the Armenian Church on Christmas.*

MY DEAR FRIENDS :—

Shall I invite you to accompany me, in imagination, to the Armenian Church ? If you please, it shall be on Christmas. You will not, I apprehend, hear a voice speaking into your ear, as you enter those courts, saying, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." We shall be obliged to curtail our sleep ; for we must be there by 3 o'clock in the morning, if we would see all the "shows," as the English Consul of this city called these ceremonies.

In the first place, we will stop and survey the structure and its size. It is built in the form of a cross, and is quite as large, as the largest-sized churches are in the United States, not including the school establishment and the rooms devoted to the Bishop and Vartabed.

Many pictures are attached to the walls. Shall we linger and survey some of them ? Whom do they represent ? Here is a picture of Christ in the arms of Mary, His mother. Here is one representing his baptism—another his transfiguration—another his last supper with his disciples—another his crucifixion and another his ascension. But we will go on and examine others, though our patience will be exhausted, ere we have looked at all. On

this side, are the Prophets—there are the twelve Apostles, and yonder are the four Evangelists. Above, observe the Virgin Mary, seven times pierced. Here is Loosavarich, the Enlightener, i. e., Gregory. But time will fail us before we have viewed all separately, as the services are about to commence. We will, therefore, walk up near to the altar and secure a good seat, ere the ecclesiastics come in. No prayers do we hear proceeding from upright and contrite hearts! Prayers are read, but they are in a dead language. In the meantime, we observe conversation going on in various parts of the church. There are no pews or benches. All are seated on the stone floor, which is carpeted. Every foot of it is covered with human beings. It is suggested that there are probably 3,000 persons present. To me, however, it appears rather a high estimate. All whom we see, are males. “But where are the females?” you inquire with interest. Do you observe a lattice work around about in the gallery! Behind *that* they always sit or stand. They leave the lower and best part of the church for the *males*, who are on all occasions accounted a superior order of beings. And those now present are, probably, looking down through the lattice work on us, so highly favored, as to be permitted to occupy a conspicuous place near the ecclesiastical corps.

Some of the males around and near us are laughing and talking. Some are coming in and others are going out. We are, indeed, *ourselves* in danger of forgetting that we are in a house, consecra-

ted to the service of God. How would the pious heart of David, the king, be grieved, could he be present. His language was, "How amiable are thy tabernacles, oh Lord God of Hosts. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

"But I hope we shall hear some music," methinks I hear you say. "No—yes, something which answers to it. It is *chanting* or rather *howling*, and "of discords almost infinite." "Heaven is the birth-place of music," says some one. But you will not be reminded of Heaven by any music which you will hear in this church. "The Devil hates music," said Martin Luther. So he contrives to keep out all soul-elevating music from all the churches of the nominal Christians in the East.

A company of young men and boys are now coming into the church, each wearing a sacred robe and bearing a lighted candle in his hand. They are singing, "For unto us a child is born," &c. Isa. 9 : 6,

Now they begin to burn incense and carry it around, which is to represent the acceptableness of religious services in the sight of God.

A silver vessel is now being filled with water. Another, made in the form of a dove, is also filled with oil brought from Etchmiadzin, called the *Miron*. An image of Christ, made of a piece of, (they say,) the identical cross on which He was crucified and overlaid with gold and diamonds, is caused to stand upright in the vessel of the water,

above mentioned. This water is brought from the river of Jordan by pilgrims. The mouth of the dove is open like that of a pitcher, and the holy oil is poured upon the head of Christ, or rather his image, which is to represent his baptism, and the descent of the Spirit in the form of a dove, as he was coming out of the Jordan. Math. 3: 16.

Some wafers are now put into a vessel containing wine. The wafers, you observe, are made of unleavened dough, are small, round, thin, and have a representation of our Savior on one side of them. These wafers are made by the priests at church. During the time in which they are engaged in making them, they do not once go home to their families. It is supposed to be a business of such a sacred character to make this bread, that they are debarred all intercourse with their families during this period. We noticed, that some of the wafers were put into wine. The *Bishop* stands by the Altar. That which he holds in his hand is a chalice, containing some of the above mentioned wafers and wine, but which is supposed by this people to contain some of the real "broken body and shed blood of the Son of God." Those who are now going up to the altar will partake of the consecrated elements. And if you attentively observe, they put a piece of money into the Bishop's hand. Some give twenty-five cents, some fifty cents, and some one dollar. Each one kisses the hand of the Bishop, as he places the money within it. The number is not large



who partake of the elements. While the communicants, (as you call them,) are partaking of them, two men stand, one on each side of the Bishop, holding a napkin beneath his hands, lest a particle of the elements should by accident fall upon the floor, and thereby "the broken body and the shed blood of the Son of God be trodden under foot."

It now occurs to me to mention, that one of the Armenian priests, on a certain occasion, carried some of these wafers to his house. His object was to have some by him in case he should be called to visit the dying bed of some person in the night time. Under these circumstances, he would not be under the necessity of going to the church for some. He carried them home, put them away in a closet. His children one day, happening to find them, took them out of the box and scattered the pieces about on the floor. The dreadful crime of scattering the pieces of the body of Christ on the floor, came to the ears of the Bishop. He commanded that a part of that room be torn away, the floor taken up and burned, and the house be repaired again, merely from this occurrence.

Previous to, and while the Bishop is delivering a sermon, he wears a *vagar* or black covering, upon his head. His sermon is on the birth of Christ. He speaks of him as our Intercessor and our only Intercessor. He alludes to the star, which guided the wise men to the Savior at his birth. "So," says he, "let the star shine into your hearts to illuminate them. Repent of your sins.



Forsake them. The gates of heaven are open to you all. Why wait? Come to Christ. Are you asleep? Are you benumbed by your sins?"

I am pleased with what he says in reference to the fulness of Christ, and with his urging the people to come to him, without once alluding to the intercessions of the saints—and saying that they must depend on them for admittance into Heaven. Still, I fear that while he is calling on *all* to come, and saying that the doors of heaven are open for them, it is to be presumed that no one among the many thousands present, once dreams of any obstacles existing in his heart, to keep him away from this all-sufficient Savior. They probably all feel the utmost complacency in the assurance, that all is done that is necessary, and that they are both ready and willing to go to heaven *in their much loved sins*. An easy way indeed!

The Bishop has changed his robes twice—in all, wearing three different dresses. The last which he puts on is truly splendid. From his mitre down to his slippers, his garments are embroidered with gold. How much do you imagine was the expense of this superb attire? We are informed that it probably cost \$2,500. Is such a dress required—is it desirable, when a servant of God waits on Him in His courts? Is it with embroidered garments, with gold and costly attire *alone*, that the Lord of Hosts will delight to dwell? Oh no! For in Isaiah we read, "To this man will I look, who is of an humble and contrite spirit, and who tremb-

leth at my Word." Now it is day-break—the ceremonies are closed! I feel inclined to say, though I may appear to some of you to be rather severe, that though I never in my life found myself in the interior of a Theatre, I found myself sometimes querying this morning, whether *I was not*, on the *present occasion*, gazing at some theatrical exhibitions.

Yours affectionately.

## LETTER XXIV.

### *Pilgrimages.*

MY DEAR FRIENDS:—

You have heard of pilgrimages, I doubt not. If so, you are aware that they are journeys performed to holy places with the purpose, *ostensibly*, of securing some benefit to the soul. Thus, the Mussulmans go to Mecca, the birth place of Mohamined, their Prophet. Christians of all names, in greater or lesser numbers, go to Jerusalem, "the Holy City." Parties of young men go together. Again the father or the husband and wife go together. Sometimes large families go in a company. Much time and money is expended, according to the wealth of the individuals. Innumerable hardships are endured. Some individuals go twice, and I think that I have heard of some who have gone even three times. When they depart, they are accompanied by their relations and friends and some of the ecclesiastical corps, a short distance. The latter perform the religious ceremony of chanting, as they walk together out of the city. On their return, the same classes go out to meet them, and accompany them into the city and to the church, in solemn order, with the burning of candles in broad-daylight, chanting, etc. etc. On their arrival at the church, some religious services are performed, in their opinion, appropriate to the occasion. This alto-

gether occasions considerable eclat. The pilgrims then go to their homes, where, for three or four days, they are engaged in receiving calls of welcome and congratulation, and in relating the adventures of the journey.

It is to some, probably, a pleasant journey ; especially, if they have wealth and can make every comfortable arrangement for the journey. But to the indigent, it is a season of numerous hardships.

A female attended my Bible class, one day. I observed that she was a stranger. Her youthful countenance, her singularly beautiful black eyes, and her strange dialect, attracted my attention and excited my interest. I made enquiries as to who she was and whence she came. I ascertained that she was a native of Erzroom, a city in the interior of Asia Minor—that she had left her home with her husband and child a year previous, and had been on a long pilgrimage of one thousand miles or more to Jerusalem. She was on her homeward journey with her husband. They had sustained innumerable hardships. They had lost two children, (of one of which she became the mother on the way,) during the journey. They had suffered much from sickness themselves. Having expended all their money, they were obliged to travel through the country of Asia Minor on foot, and to subsist on charity ; and during the winter season withal. At one time they were attacked by robbers, and suffered the loss of some things, though they had but few to lose. With great dif-

ficulty they reached this city. Her situation greatly excited my sympathy, as she was thinly clad and the weather was extremely inclement at that time. I reasoned with her on the folly of sacrificing so much to gain salvation in this way, when it was offered to *us* and *to all*, at our own doors, "without money and without price." I saw her no more. She started off on her homeward journey, a distance of several hundred miles, on foot with her husband, I presume, depending on the charities of strangers, to aid them on their way. She told me, that they had something of a little fortune at home, should they ever arrive to claim it. I often think of that young and beautiful, though desolate stranger, and much desire some information respecting her. She was one of those peculiarly interesting persons, whom, though I have seen but once, and may never meet again till the heavens be no more, still, I cannot forget them. I have formed the resolution of writing to the Missionaries in Erzroom and soliciting their interest in her behalf. Oh ! may they be able to lead her to the feet of Jesus ! How shall I rejoice, if I may meet her before the throne of God and the Lamb, clad, not in the thin and ragged garments of extreme indigence, but in the resplendent robes of a Savior's righteousness ! If so, I shall esteem it joy unspeakable to tune my harp with hers, to the praise of the dear Redeemer !

Yours affectionately.



## LETTER XXV.

### *Legends.*

MY DEAR FRIENDS:—

I believe I have not yet alluded to the many Legends, which are in existence among the Nominal Christians, and to the fact, that they attach much sanctity to them. They oftentimes give the precedence to these, rather than to the Word of the Eternal God. They have a great abundance of them, from which selections are made and they are read from Sabbath to Sabbath. Few of them contain any moral truth. Indeed, I am not aware that any do.

I will give you one as a specimen, and I beg you to remember, while you are reading it, that to such foolish mummeries, precious immortals listen as to the blessed Bible itself! They are, fortunately, written in the ancient Armenian language. Therefore, few comparatively, understand their import. The following is a legend respecting Sourp Hagob, (St. James.)

“Sourp Hagob was Loosavarich’s sister’s son. He was an ascetic of great renown. He remained in the mountains, both in hot and in cold weather—in hunger and in thirst. The angels even, were astonished that he was able to endure so much. Christ himself took notice of him, and in cold weather He warmed him, and in hot weather He cooled him.”

“But Sourp Hagob prayed Christ, not to shew

mercy to his body, so inclined to sin. "Let it alone," said he, "that it may suffer here in this world and find peace in the next." But Christ answered him, that it was not meet for him to suffer more than his nature was able to bear. He promised him, moreover, that He would give him His spirit, and the power to work miracles also. After our Lord had said this, he ascended into Heaven."

"After this, Sourp Hagob gave thanks to God and descended the mountain. He passed on, and soon came to a river. On the other side, there were some farmers engaged in their work. He besought them to assist him in passing the river. They ridiculed him and said, "Cannot you, who are a monk, pass the water alone?" He then spread his cloak upon the water, and seating himself upon it, passed safely to the other side. On reaching it, he shook his cloak, and forthwith there came up a tree. He then gave salutations to the farmers and asked them, what they were doing. They replied, (for the sake of imposition,) that they were planting thorns. From that hour, nothing but thorns grew in that field."

"One day as he was going to a village, he became weary and seated himself upon a well. There happened to be some virgins, washing by it. On account of their want of modesty, he caused the water to dry up, and the virgins hair to turn white. As he went on, the villagers followed him, entreating him to turn about and work

another miracle, by which the water should be made to flow, and the virgins' hair be made black again. He complied so far as the water was concerned, but would not be entreated in reference to the virgins' hair."

These relations are given, not on account of any interest which they possess, but exclusively, for the purpose of enabling you to judge of the unprofitable nature of a part of the exercises, to which the great multitude listen from week to week. Are they not starving for the Bread of Life? But alas! they know it not. Now, while they are in this condition, "feeding on husks," if the true Gospel of the Son of God was but preached to them faithfully from Sabbath to Sabbath, by their own Ecclesiastics, how quickly would the spiritually dead be quickened into life! What an awakening — what a reviving — there would be! My heart dilates at the thought! "Come, oh breath! and breathe upon these slain, that they may live!" "Awake! awake! oh arm of the Lord, put on thy strength as in ancient days, in times of old."

I will make one request, my dear friends, in closing, in behalf of these famishing thousands, viz: as you listen to the words of Eternal truth, from Sabbath to Sabbath, raise, at least, one heart-felt petition to God, that the time of a general awakening may arrive among those, who are now and have been for ages, sleeping the sleep of death. *We cannot do without your prayers.*

Affectionately yours.

## LETTER XXVI.

### MISCELLANIES.

*Visit of an Armenian family—return of the same—murder in a village—visit of B. C.—account of his conversion and happy death of B. S.*

MY DEAR FRIENDS :—

Recently, we were invited to visit a respectable Armenian family and went accordingly. There was not only the appearance of wealth, but of the most perfect order and neatness. The members of the family were very accessible, and expressed the desire, which they said they had long felt, to form our acquaintance. I had previously understood that the female members had expressed a desire to attend, some of our religious services.

The subject of religion was easily and naturally introduced. The mother of the gentleman of the house appeared seriously inclined. She listened with marked attention to the discussion of subjects of a religious character. She remarked during the conversation, that “great trials had come upon her head,” and added, that she never attended the Armenian church. But did not express the reasons *why* she did not.

After our return home, however, we ascertained that she had, during the early part of her conjugal

life, embraced Mohammedanism. It was done for the purpose of marrying an Armenian gentleman, who was already a married man, while she herself was a widow. By embracing the Mohammedan religion, she could, with perfect ease, become united.

They were both of them connected with families decidedly of the first respectability, among the Armenians in Broosa. It was by no means a happy connexion, and I doubt not, they have both repented "in dust and ashes," for having formed it. They separated after an interval of a few years. Subsequently, she has resided at home with her son, a man of high respectability.

She seeks retirement. She has evidently no interest in Mohammedanism. But hitherto, the influence of fear, or some other motive, has kept her from avowing it. Since, however, permission is now granted to all Mussulmans, who were formerly Christians, to return to their former faith, she will, probably, eventually re-embrace the Christian religion. Oh ! may she not only re-embrace Christianity, but have her heart and soul renewed from above !

More recently, she has returned our visit, and has excited our interest still more. We conversed on moral and religious subjects, considerably. Mr. S. read to her and the party with her, from God's blessed Word. It was in short, a pleasant, and I trust, will prove, a profitable visit.







*E. Weber & Co. Baltimore.*

J E W.

When the Nominal Christians become Mussulmans, it is usually for the purpose of aggrandizement, or on account of a provocation received. Disappointment has been experienced, or some offence has been taken. Some parents have asserted, that they were afraid to discipline their children, lest they should become displeased, run off and become Mussulmans. This is one cause, which has been assigned for so much misconduct in families. During the past few years, it is my impression, that a less number of instances have occurred of Christians embracing Mohammedanism, than in former years.

In a neighboring village, a Turk was a few days since killed by some unknown person. Another Turk was wrongfully accused of the murder, by some of his enemies. He was brought to this city and was condemned to die. He repeatedly declared his innocence. It was, however, not heeded. Finally, he was killed in the most horrid manner in the public street.

The weapons, with which they performed this barbarous deed, were dull—he was cut here and hacked there, while the poor innocent man prostrate on his back, declared his innocence and entreated for mercy. The wife of the man who was murdered in the village, came into the city for the purpose, apparently, of witnessing the execution. She stood at the head of the dying man, when this hacking process was going on and ex-

claimed, "Give me a knife and I will despatch him." They were an hour in killing him ! When he was killed the dead body was left in the street, several days, *ostensibly*, as "a terror to evil doers."

But the accusers have since acknowledged their deception and confess that they caused the murder of an innocent man. The real murderer is still walking at large unmolested.

A few months since, a young Christian brother, B. C., came to us from Constantinople. He was apparently a devoted Christian, and ardently desirous of seeing the salvation of God appear among his countrymen. He was performing a tour for the purpose of ascertaining, as near as possible, how far the kingdom of God had progressed in the intervening villages. He spent a week in our missionary circle. His apparently deep consecration to the work of his Master greatly interested us in him. While he was with us, I was induced to elicit from him his history. It was, in substance, the following.

Up to twelve years of age he attended a school, established by his nation, and acquired the first rudiments of an education. Subsequently, for the period of four years, he was an attendant in a merchant's shop. While thus engaged, he became acquainted with some Europeans, who were infidels in their sentiments. As he heard them ridiculing *all* religion, his confidence in his own became impaired. Indeed, at this early age, he was

far advanced on the dangerous roads of infidelity. At length, he was induced to go and hear the Rev. Mr. Dwight preach. He was greatly surprised and interested in the new truths he there heard. However, his distress predominated. He was in a state of concern for about six months. His principal anxiety, during this period was, "*How can I be saved?*" He began to read the Bible and other religious books with great avidity. His family friends, witnessing his deep concern, were displeased with him and concealed his books. But it was all in vain. He procured others as fast as those, which he already possessed, were taken from him. While he remained at home with his friends, he conversed on subjects pertaining to their everlasting peace. He proposed to pray with them. They refused him the privilege. They greatly ridiculed the idea, and called him a fool. They said to him, "pray for yourself that your reason may be restored to you; as for ourselves, we do not wish for any of your prayers." As he found "no rest for the sole of his feet" at home, he resolved to leave his friends and to seek a home where he could enjoy the sympathy and aid of the children of God. Though his parents were respectable people, he preferred to leave them and engage in some menial service, where he could "learn the way of God more perfectly," and at the same time earn his daily bread, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."



He accordingly went to Mr. D. and desired him to permit him to become an inmate in his family. He wished to engage in some service ; but, at the same time, desired to employ his time in study, as far as his circumstances would permit.

Mr. D. kindly acceded to his proposal, and he was received into this excellent family. He remained with them about ten months, and unquestionably made rapid progress in divine knowledge.

He spoke of an interview, which he held on one occasion, with a relative of his, who is a man of influence, and if I am not mistaken, he is one of the primates of the Armenian nation. I will relate the substance of it.

B. C., on this occasion, sat down with his relative, and in a kind and humble manner, endeavored to speak of the truth as it is in Jesus. He acknowledged his own ignorance, and strove to take a very low place at his relative's feet, rather in the attitude of a scholar than that of a teacher. But his efforts to win his confidence were in vain. They were all repulsed. He was even forbidden to enter his relative's abode. He was assured that if he ever attempted to pass his threshold again, he would be murdered on the spot. B. C. endeavored to receive all his threatenings and revilings with meekness, and frequently expressed his sense of unworthiness to suffer any thing for his Divine Master's sake. When we, in listening, assured him of our sympathy, he repeatedly replied,—“It is nothing — it is nothing — I deserve

not *so much* as this," viz: "the privilege of suffering shame and reproach for Jesus' sake."

I know not when I have met with a *young* Christian, who appeared to be so deeply imbued with the Spirit of his dear Redeemer, as this young man. The great desire of glorifying God seemed to swallow up every other, comparatively. If he realizes his heart's desire, he will soon greet the shores of America, and commence his studies.\*

An instance of hopeful conversion has occurred near our residence, which will illustrate the value of religion amid the various ills of life. B. S., a poor man, though young comparatively, has been confined to his bed by sickness, for the period of about six years. We heard nothing of him, till he had been ill a year or two. At length, some one accidentally or rather providentially, mentioned his case to us. We went to see him, and found him in a truly pitiable condition. He was scarcely able to move himself in bed, and yet so extremely indigent, that he was under the necessity of laboring with his hands, while lying prostrate on his back, or at least, while being partially supported by pillows. In this condition, he knitted stockings, carded wool; and spun yarn. He has been attended by a poor, feeble, widowed mother, who looks as if her grief of heart was slowly, but surely, consuming her. In addition to seeing this son

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\* Since the above was written, our young friend has embarked for the United States.

lying prostrate from month to month, and from year to year, she has yet another son, who "has wandered far off," and has neither returned to inquire after his distressed, widowed mother and feeble brother, or sent them one line of remembrance and condolence.

Mr. S. and myself were attracted to that sick room from time to time, and often found opportunities of speaking on the compassion of our blessed Savior. We ascertained, that he *could read*, though he had read nothing to any good purpose up to that period. Mr. S. sent him a portion of Scripture. He began to read it with great avidity. Surprise and delight took possession of his mind. He read with peculiar interest also, the book of Job. He could appropriate many of its precious passages to himself. By degrees, light beamed upon his mind. "Old things passed away and all things (apparently) became new." It is now about six years since he was brought low. He has been "full of tossings to and fro." He has suffered from pain, from hunger and from scarcity of clothing, from cold in the winter and from heat in the summer. Still, he blesses the God of his salvation for all His providential dealings towards him. He praises Him, for bringing him into such a low estate, where every other refuge has failed him, and he has been compelled to look alone to the Savior. A precious Savior indeed, He has become to him! That room, the abode of poverty and distress, now seems a privileged place. The

exceeding great and precious promises are sweet themes for his mind to dwell upon. When his neighbors come in to visit him, he reads to them from the blessed book of God. The native brethren go in frequently and commune with him "on things pertaining to their everlasting peace." His feeble and aged mother appears to be somewhat interested in the truths of Christianity, of late. Oh! may she become savingly benefitted by them! She now ardently longs for the return of her roving, prodigal son, who has wandered a far off and "is feeding on husks." She thinks he would become interested in the truth, if he could but gain a knowledge of it. Peace dwells in that little, humble abode. Christ dwells there, and it seems sometimes "like the gate of Heaven," when we have taken our seats upon little rude stools by the side of this poor, dying saint.

A short time since, Mr. S. and myself went in to see him, hearing that he was more ill than usual. The curtains of night were gathering thick and rapidly around. The hour of his dissolution seemed near at hand. We spoke of Christ, and of the things which he had laid up for them that fear him. We united in prayer. Our poor, weary, suffering brother was fervently commended to the compassionate Savior of lost and dying sinners. I did not expect to meet him again "till the Heavens be no more." But he is still an inhabitant of this world, though very gradually and slowly sinking to the grave.

I would commend him to your prayers, but he will probably be far removed from their influence before this reaches you.

Affectionately yours.

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Our brother is released ! Yes, he has been kindly removed to that land, "where the inhabitants no more shall say, I am sick." Two days since, he breathed his last, while committing his soul into the hands of Christ and praying Him, "to come quickly" and make no delay. Blessed spirit ! we trust, it is with thee now "joy unspeakable !"







E. Weber & Co. Baltimore

J E W E S S .

## LETTER XXVII.

*Various means used for the diffusion of light and truth.*

MY DEAR FRIENDS:—

I design in this letter to speak of the efforts made for the dissemination of knowledge among this people.

1st. There is the regular preaching of the Gospel, from Sabbath to Sabbath. The language used is the Turkish. The number who attend is variable, and at no time large. They are principally Armenians. Some Greeks are irregular attendants. A few Franks also attend.

The service is conducted thus. First, an invocation ; next the reading of a portion of Scripture, with a few accompanying explanations. Prayer is next offered. Following prayer, is singing. The hymns were originally English, but have been translated into Turkish, accommodated to our music. Next, the Sermon, which is always extemporaneous, and adapted, as much as possible, to the modes of thinking and feeling of the people, being plain, simple and practical. Lastly, the prayer and benediction. When the service is concluded, most of the native hearers remain for a season, and engage in reading the Bible. One of the brethren most competent, takes the lead in making inquiries and suggestions. They, generally, remain several hours, and close their exercises

with prayer. We encourage their remaining, because by going to their respective homes, they come in 'contact with scenes, and hear conversation, which would have a tendency to dissipate the impressions acquired, far more than by attending to the exercises in which they informally engage by remaining.

2d. In the afternoon of the Sabbath there is an exercise for females. It consists of reading the Scriptures and expository remarks accompanied by prayer.

3d. On Tuesday, there is a Bible Class for females. It originated thus—"the poor, the lame, the halt and the blind" were invited to come in and listen to the reading of the Scriptures. On their departure, bread is scattered among the extremely indigent — or if the weather is cold, coal is distributed. Some undoubtedly come merely "for the sake of the loaves and fishes." On the other hand, there are others who come solely to hear the words of Eternal life. It has been an unspeakable privilege to explain to these naturally ignorant and generally indigent sisters of humanity the way of salvation through a crucified Savior. Especially so, as it might emphatically be said of most of them, "no man careth for their souls."

4th. On Wednesday, there is a Bible class for males. This has been in existence for several years. They are generally pious young men who attend this exercise.

5th. On Friday a Theological Lecture is given.

The object of this exercise is to present a systematic view of the great doctrines of Christianity. At present, however, a course of Lectures is being given "on the Life of Christ."

6th. A Monthly Concert is held in Turkish as well as in English, which is attended by the native brethren and by the gentlemen of the mission. The number is not large who attend any of these exercises. But we do not and "will not despise the day of small things."

7th. The writing of tracts, and books, and translations, are going on by the different members of the station, as time and other occupations permit.

8th. All the different members of the station attach much importance to the idea of visiting the natives at their respective homes, and also of securing visits from them at our own houses. We aim to make such visits profitable, and, in this way, much religious truth is undoubtedly inculcated. During the long winter evenings, our facilities in this respect are very encouraging.

9th. Books are disposed of in greater or lesser numbers and quantities, according to the quietude or opposition of the times. They are either sold or gratuitously disposed of. They are, however, generally sold.

10th. Tours are performed from time to time among the neighboring or more distant villages. In several of them, we trust, the work of the Lord has commenced. The number, who are apparent-



ly interested in any or all of them, is not large. But the indications are such, as to warrant the expectation, that the cause will progress, if but much earnest prayer commingled with sincere faith be expended on them. The point of interest in these places is not so much the number of individuals who are inquiring, as the fact that inquiry has commenced. This beginning is a pledge of future blessings.

These are the means which are used. And it needs only the blessing of God upon them, and a large attendance on them, to make them effectual in extending the kingdom of Christ. For this we earnestly solicit your prayers. "For Paul may plant and Apollos water," but unless God give the increase, it will all be in vain.

Yours truly.

## LETTER XXVIII.

### *Concluding Thoughts.*

MY DEAR FRIENDS :—

I have the prospect of shortly leaving home with Mr. S. for a brief season, to attend the annual meeting of the Mission in Turkey, to be held in Constantinople. This induces me to bring this "Series of Letters" to a close.

I have been communicating with you for so long a period, and in so familiar a manner, that now as I am about to bid you adieu, I perceive a feeling of solemnity almost approaching to sadness stealing over me. With this, I perceive one of regret also commingled. I am perfectly well aware that I have been under the necessity of sometimes writing in the midst of engagements "whose name is Legion." Consequently, I have not been able to communicate to you such impressions as I intended and desired, and such as are calculated to move your hearts and prompt you to live, labor and strive for the upbuilding of the kingdom of Christ in these ends of the earth. I cannot, therefore, close without specifying some objects, which I wish you to devoutly remember in your near approaches to the throne of Grace.

1st. Remember the Ecclesiastics ! In a certain sense, they have "the keys of the kingdom of Heaven" in their hands. In their present selfish

state, they will “neither enter themselves, nor suffer them that are entering to go in.” Pray earnestly that they may have these selfish views corrected—that “the scales may be taken from their eyes”—that they may see the light—that the hardness may be taken from their hearts—and that they may feel the saving influence of truth upon them. You can scarcely imagine the hindrance they now are to the spread of the truth, or what facilities their privileged offices combine for exerting on their respective nations a fruitful and happy influence !

2nd. Remember Parents ! They are hastening on to the judgment seat. Their season of probation will soon end, and prepared or unprepared, they will soon be summoned to give up their account. Then, they have the interests of precious immortals in their hands. If converted themselves, they might be the means of leading their children “in the straight and narrow way.” If unconverted, they will exert their influence to keep their dear offspring away from the influence of the truth, and to keep them still “in bondage to sin and satan.”

3rd. Remember the rising generation. The interests of the community will soon be in their hands. Oh ! how desirable, how absolutely necessary, that they should be brought under the power of the truth, imbibe just and holy principles, and exert a saving influence for both worlds on all around them !

4th. Remember the native brethren! They are placed in a peculiarly trying situation. Temptations numerous and trying beset their paths. Their former much cherished religious system is against them. Their personal friends and their Ecclesiastics are against them. Ah! it is difficult under any circumstances "to take up the cross and follow Christ." But especially so, to young converts in a heathen or but partially civilized land! Still, He who "was a man of sorrows and acquainted with grief," can sympathize, and richly and largely administer of His grace!

5th. Remember the inquirers! Many become interested in the truth and "run well" for a season. But "the cares of the world—the deceitfulness of riches," and especially, the fear of losing their reputation, "chokes the word," and they "go back and walk no more with us." Then, remember this class particularly. Entreat the dear Savior to hasten to their deliverance, ere they go back to perdition.

6th. Remember your Missionaries. They need your prayers and your sympathy. They are in a foreign land. The climate, though not as unfavorable as that of many regions of the earth, is still unlike that of our dear America. Medical facilities are few and indifferent. And you are undoubtedly aware, that the average length of the life of missionaries is much curtailed by their residence in foreign climes. While we would not be—and are not solicitous with regard to "the number of

our days," still, if it be the will of God, that we live and labor here many long years—labor faithfully—labor successfully, what an unspeakable privilege it will be! And if it be the influence of *your prayers* which secures to us this privilege, we shall share the joy together in our Father's house above!

7th. Pray for the descent of the Blessed Spirit! Whatever beside we may receive, without *this* invaluable blessing, it will be in vain. "*The blessing of God maketh rich.*" Without this, the Gospel will be preached in vain from Sabbath to Sabbath. The Gospel being the remedy, and the only remedy, which we have for all the evils, which we see on every side of us and from day to day, need I suggest the imperious necessity of praying for the influences of the Holy Spirit to descend and rest upon our labors? Without this, they will come to nought.

Our lives will be sacrificed in vain, and the charities of the churches will be expended in vain! It is in the *Gospel*, that the plan of salvation is made known to this ruined world, by the death of the Son of God. It is the *cross on Calvary* which can melt, move and subdue the natural enmity of the heart and win back to their Savior, the alienated affections of their souls. Yes, *this is the Cross* which can throw light on the dark pathway of poor guilty men as they descend to the tomb, and *not an exhibition of any of the wooden, silver, gold, or even rich diamond crosses*, which we see



in the houses, upon the persons, and in the churches of these Eastern people.

Since the Father has given his Son to die for them, *why should they not* accept of Him, as “the way, the truth and the life?” And since He voluntarily descended from Heaven to seek and save them, why should they not “commit the keeping of their souls to Him, as into the hands of a faithful Creator?”

And now in view of the rapidity with which both they and we are hastening on to the Judgment—the sentence that is to be irrevokably passed on every son and daughter of the human family, and especially in view of the “joys unspeakable and full of glory,” to be gained, and the torments unutterable to be shunned, let us from this time, both writer and reader, gird ourselves anew to the work of saving souls. Let us sympathize with our dear Redeemer in his interest in the conversion of the world. Let us be co-workers with each other and with God! How blessed, how dignified this work, to be co-workers with God in saving the ignorant and benighted! If we do fulfil the great object of our being in this respect, we shall not have lived in vain. We shall swell the anthems of praise to our dear Savior through all eternity! And let us remember the promise included in the following verse: “*And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as stars forever and ever.*” Dan. 12: 3.

Once more commending ourselves to your prayers, I must bid you a last, but most

Affectionate—Farewell,

E. C. A. SCHNEIDER.

## H Y M N .

1. COME, Holy Spirit ! Gift of God,  
Diffuse thy cheering, healing rays,  
Scatter the blessings of thy Word—  
Lead the benighted in thy ways.
2. Mountains of error, sin and death,  
Rear their high summits to the sky—  
Almighty Father ! send thy breath,  
And these dark clouds away will fly.
3. The blood of Christ ! 'tis this alone  
Can wash away the foulest stain—  
Bring souls to Him ere they are gone,  
Ere they have sunk to endless pain.
4. Awake ! awake ! oh, holy God !  
Let down the strength of thy right hand,  
Bring captive sinners to thy Word,  
*This may they grasp with all their mind.*

E. C. A. SCHNEIDER.

Count, they will find of God  
That the morning writing was  
Signed the friends of our town  
I was not present in the year.

2. The morning of the day and month  
How high I would be in the sky—  
Alas, I had not the power  
To rise above the world with thee.

3. The morning of the day and month  
Gentle, I was the first to see—  
How soon to rise, how soon to fall  
How soon to rise, how soon to fall.

4. The morning of the day and month  
I was not present in the year  
I was not present in the year  
I was not present in the year.

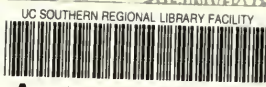
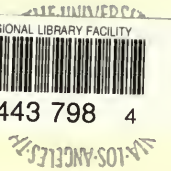
5. The morning of the day and month

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